

**The first examina-
cion of Anne Askewe
latelie martired in Smyth-
felde, by the Roinyshe po-
pes vpholders, wyth
the Clurcydacyon
of Johan
Bale.**

Plame. cxvi.

**The veryte of the Lorde en-
duceth for ever.**

**Anne Askewe stode fast by
thys veryte of God
to the ende.**

**A fauoure is disceytfull, & bewtye is a bayne
thyng. But a woman that feareth the Lorde, is
worthyte to be prayled. She openeth her
mouthe to wysdome, and in her lan-
guage is the law of grace.**

Proverb. xxxi.



Johan Bale to the Chry- sten readers.



Amonge other mooste
syngular offyces (dyl-
ygent reader) which
the lord hath appoin-
ted to be done in the
ernest spere of Bely-
as, by the forcerōners
of hys lattre aper-
aunce, this is one verye specyall to be
noted. They shal turne the hartes of
their auncient elders into the chyl dren.
Mala. iiii. And the vnbelcuers of theyr
tyme, to the wysdome of those ryghte-
ouse fathers, as ded Johan Baptysse as
fore hys fynde commyng. Luce. i. That
is (saythe Bedas cap. lxxviii. de tempo-
rum ratione) the fayth and feruent ze-
le of the prophetes and Apostles shal they
plant in their hartes, whych shal in tho-
se dayes lyue and be among men conuer-
saunt, & than wyl breake fourth (sayth
he as a verye true prophete) such horry-
ble persecucion, as wyl fynde of all take
from the worlde, those myghtye helpe-
ses by triumphaunt martyrdom, to the
terryfyenge of other in the same saythe
of whom some shal becom through that
occasion, most gloriouse martyrs vnto
A. ii. Christ

Bedes
prophacy.

2. Cor. 12.

The pzeface of her

2. signes.

Christ also, & some very wycked Aposta-
taes forsaking his lyuely doctrine. For
by the seyd Bedas testymony in the bes-
gynnyng of the same chaptre, two most
certayne sygnes shall we thā haue that
the lattre iudgement daye is at hande.
The returne of Israels remnaunt vnto
theyr lord God, and the horrible perse-
cucion of Antichrist.

Israely-
tes.

Conferre with this treated scripture
and former prophete of that vertuous
man Bedas, the worldes alteracyon
now, with the terrible turmoilynges of
our tyme. And as in a mooste cleere myr-
rour, ye shall well perceyue them at this
present, to be in moost quick workynge.
And as concernynge the Israelytes or
Jewes, I haue bothe seane and know-
ne of them in Germanye, mooste saythe
full Christen beleuers. Nether is it
in the prophete (Osee. iii.) that they
shoulde at that daye be all conuerted,
nomore than they were at Johan Bap-
tystes preachynge. Luce. i. For as Esaye
reporteth, though the posterite of Ja-
cob be as the see sande (innumerable)
yet shall but a remnaunte of them con-
uerter than vnto theyr lord God. Esai-
e. x. And though the Lorde hath spred
that howse of Israell (as brused corne
in a syffe) amonge all other nacjons,
Amos

first examinacion.

Amos. ix. Yet shal not that remnaunt of
theirs peryshe, but at that daye be sa-
ued, throughe the onely electyon of preachers,
grace, Romano. xi. Howe concernynge
the afore seyde forerounners, in this most
wonderful change of the worlde before
the latter ende therof. I thynke within
this realme of Englande, besydes o-
ther nacions abroad, the spere of Be-
lyas was not all a slepe in good Wyl-
lam Tydall, Robarte Barnes, & suche Tyndale.
Barnes,
other moze, whome Antychristes vpo-
lence hath sent hens in fyre to heauen,
as Belyas went afore in the fyre cha-
ret. iiii. Regum. ii.

These turned the hartes of the fa-
thers into the chyl dren, suche tyme as
they toke from a greate nombre of oure
nacyon, by theyr Godlye preachynges,
and wrytynges, the corrupted beleue of
the pope & his mastery workers (which
were no fathers, but cruel robbers & de-
stroyers. Joā. x.) reducyng the agayn
to the true faith of Abraham and Be-
ter. Gene. xv. and Math. xvi. The pure
beleue in Christes birthe and passion,
which Adam and Noe sucked out of the
first promes of God, Jacob and Moles The fa-
thers.
out of the seconde, Dauid and the pro-
phetes, out of the thirde, and so fourthe
the Apostles & fathers oute of the other
A. iiii. scrip=

The pꝛeface of her

Martyrs.

scriptures, so firmely planted they in the consciences of manye, that no cruell kynde of deathe coulde auerte the from it. As we haue for example their constant discyples, and now stronge witnesses of Iesus Christ, Johan Laffels and Anne Askewe, with theyꝝ other. ii. companions, verye glorious martyrs afore God, what thoughe they be not so afore the wronge iudgyng eyes of the world whom the bloudye remnaunte of Antechrist put vnto mooste cruell deathe in Smythfelde at London, in the yeare of our lorde. M. D. XLII. in Iulye.

Christen
martyrs.

Breade.

Yf they be onely (as was Johan Baptist) great afore the Lorde by the holpe scriptures allowaunce, which are strongely adourned with the graces of hys spere, as saythe, force, vnderstandynge wisdom, pacyence, loue, long sufferance and suche lyfe. I dare boldely afferme these iiii. myghty wytnesses also to be the same, so well as þe martyrs of the primatye of Apostles churche. For so strongely had these those vertues as they, and so boldely objected their bodies to the deathe for the vndeuyled Christen beleue, agaynst the malignaunt Synagoge of Sathan, as euer ded they for no tyrannye admyttinge any create or corruptible substance for theyꝝ eternal

first examinacion.

nal lpyunge god. Yf their blynd babyes
to proue them vnlpyke, do obiect agaynst
me, the myracles shewed at theyr dea-
thes more than at these, as that vn-
saythfull generacyon is euer desperous
of wonders. Math. xii. I wold but kno-
we of the, what myracles were shewed
whan Johā Baptystes head was cut of
in the presou? Marci. vi. and whan Jas-
mes the Apostle was byheaded at Hieru-
salem? Acto. xii. These. ii. were excel-
lent afore God, what though they were
but miserable wretches, light fellows
sedypouse heretykes, busye knaues, &
lowsye beggers in þe syght of noble king
Herode and hys honorable counsell of
prelates. For had not rochettes and side
gownes bene at hande, haplye they had
not so lpyghtlye dyed,

myracles.

rochettes.

Yf they allege Steuen, to maynteyne
theyr purpose, that he at his deathe be-
helde heauen open. I aske of the againe
what they were whiche se it more than
his own persone? Sure I am that their
wycked predecessours there presente, se
it not. For they stopped theyr eares,
whan he tolde them therof. Acto. vii.
Yf they yet bringe fourth the other hy-
stories of Apostles and martyrs. I ans-
were them, that all they are of no suche
autorite, as these here afore. The popes

Steuen.

Legendes

The p̄face of her

Foref.
Fyther.
Hope.

Writers.

Chyſten
martirs.

Anne Aſe
helwe.

martyrs in dede, were moche fuller of myracles than euer were Chriſtes, as hys ſelfe tolde vs they ſhulde be ſo. Ma they. xxiii. Yet wrought fytte Foref, Johā Fiſher, & Thomas More no mira- cles, what though manye be nowe rege- ſted in theyr lyues and legendes by the fyttes of Fraunce, Italye, and Spayne Beſydes that Johan Cochleus hathe wryttē of them, ad Paulum Pōrificem, ad regem Henticum, and alſo in theyr defence againſt doctor Sampſon. With that Erasmus ded alſo ad Huttenū. P. M. ad Baſparem Agrippam, Albertus Pighius, Riuus, Richardus, & a great ſort more. And as for the holpe maydol- hēt with Doctor Bocking, though they wrought great wonders by theyr lyfe, yet apere non at their deathes. Of hys owne choſen martyrs, Chriſt loketh for non other myracle, but that onelye they perſeuer faythfull to the ende. Ma the. x. And neuer denye his verite afore men Luce. xii. For that worthye byctorpe of the ſynnefull worlde, ſtanderhe in the inuynceybleneſſe of fayth, and not in my- racles and wonders, as thoſe wauerin- ge wittes ſuppoſe. i. Ioan. v.

Byght wonderfull ye wyl this apere in the. ii. myghtye conſpyctes here after ſolowynge, whych the faytfull ſerua-
unte

first examinacion.

unt of Iesu Anne Askewe, a gentyl wo-
man verpe younge, dayntye, and ten-
der, had with that outragynge Syna-
goge, in her .ii. examynacions, about
the xxb. yere of her age, whom she
sent abroade by her owne hand wri-
tynge. The handelynges of her other
iii. companions, shall be shewed in
other severall treatyses at lapyer. For
the gloire and greate power of the
lorde, so manifestlye apertynge in hys ex-
lect vessels, maye not now pertysh at al
handes & be vathankefull ye neglected
but be spred the worlde ouer, as wele in
Latyne as English, to the perpetuall in-
famy of so willfullye cruel and spyght-
full tyrauntes. Nothyng at all shall it
terryfe vs, nor yet in anie point lete vs
of our purpose, & our booke are now in
Englande condempned and brente, by
the Bysshoppes and prestes with their
frantick affinite, the great Antichristes
bpholders whiche seke by all practises
possible to turne ouer & kynge most no-
ble and godlye interpryse. But it wyll
from hens forth occasyon vs, to set
fourth in the Latine also, that afore we
wrote onlie in the English, and so make
theyr spirytuall wyckednesse and trea-
son knowne moche farther of. What
auayled it Ihoachim to burne Hieremies
A. b. prophete

Goddess
power.

Bookes co
dempned

Latyne.

The p̄face of her

propheete by the vngcracyouse counsell
of his prelates: Hier. xxxvi. Either yet
Antiochus to set fyre on the other scri-
ptures: i. Macha. i.

God wyl
be know-
ne.

After the Apostles were brought afo-
re the counsell and strayghtlye cōmaun-
ded to cease from preachynge, they prea-
ched moche more thā afore. Acto. iiii. In
most terrible persecutions of the prima-
tiue church, were the examynacions &
answers, tormentes and deathes of the
constaunt martyrs wrytten, and sente a-
broad all the whole worlde ouer, as
testifyeth Eusebius Cesariensis in his
ecclesiastick hystorie. Their cōppes
haboside yet euery where. Great slaugh-
ter & burnynge hath bene here in Eng-
lande for Iohan wyckleues boke, euer
sens the peare of our lord. M. CCC.
LXXXIII. Yet haue not one of them
throughlye perysbeth, I haue at thys
houre the tytles of a C. and XLIIII.
of them, which are mauny more in nom-
bre. For some of the vndre one title com-
prehendeth ii. boke, some iii. some iiii.
Yea, one of them contayneth xii. I thin-
ke not the contrary, but ere the worlde
be at a full ende, God wyl so glorifye
that twentye tymes condemned here-
tyke, execrated, cursed, spitted, and spat
led at, that al your popish wryters belo-

Iohan
Wyckleues
boke.

Canonise

first examination.

rehyſtyme and after, wyll be reckned
but vyle ſwyne heardeſ to hym, for the
good ſauer he bare to Chryſtes holpe
Goſpell. A very madneſſe is it to ſtryue
agaynſt God, whā he wyll haue the lon-
ge hydden iniquytees knowne. As the
godlye wyſe man Samael ſayd. Acto.
v. If this enterpriſe that is now taken
agaynſt you, be of God, ye ſhal neuer be
able with all your tirannouſe practyſes
to diſſolue it.

Samael

Now concernynge that bleſſed wo-
man Anne Aſkewe, which latelye ſuffe-
red the tyrannye of this world for right
wiſneſſe ſake. In Lyncolneſhyre was
ſhe borne of a verie auncient and no-
ble ſtocke. Sir William Aſkewe a wor-
thy knyght beyng her father. But no
worthynneſſe in the fleſhe, neyther yet a-
nye worldlye nobleneſſe auailleth to god
warde, afore whome is no acceptacyon
of perſone. Actorum x. Onlye is it ſay-
the with his true loue and feare, which
maketh vs the accepte, noble and wor-
thy chyl dren vnto God. Ioan. i. Where
of by hys gyfte, ſhe had wonderfull ha-
bundaunce. Soch a wone was ſhe, as
was Lydia the purple ſellar, whoſe har-
te the lord opened by the godlye prea-
chyng of Paule at Thiatira, Acto. xvi.
For dyligent hede gaue ſhe to his wor-
de

Anne Aſ-
kewe.

True no-
bylyte.

Lydia.

The pzeface of her

be whan it was oncs taught wythoute
supersticion, & would no lōgar be a false
worshipper or ydolatour after the wic-
ked scole of Antichrist. But became frō
thens forth a true worshipper, worship-
ping her lord God (whych is a sprete &
not breade) in sprete & in veryte, accor-
dinge to þe worde of his, Joān. iiii. The
Gospell of Christ bare she in her harte.
as ded the holpe mayde Cecilia, & neuer
after ceased frō the study therof, nor frō
godlye cōmunycacion & prayer tyll she
was clerlie by most cruel tormentes, ta-
ken from thys wretched worlde.

Cecilia.

By her do I here (dere frendes in the
Lord) as ded the faithfull Bretherne in
Fraunce, at the cities of Lions and Vi-
enna by a lyke faythfull yonge wo-
man called Blandina, Whych she was
there put to deathe with .iii. myghtye
companions more amonge other (as
thys was) for her Christē beleue, about
the yere of our lord .C. and .lxx. in
the primatiue sprynge of their Chris-
tē spante. They wrote vnto their Bre-
therne in the landes of Asia & Phrygia
verye farre of, her mightie stronge suffe-
ringes for Christes faith, which the kne-
we nothing of afore, I write here vnto
yow in Englad þe double processe of this
noble woman, wherof ye are not ignora-
unte,

Blandina

first exami nation.

unt, for so moch as it was there so mas
upfelly done amonge yow. Coupled I
haue these ii. examplis together, by cau
se I fynde them in so manye pointes as
gree Blandina was yonge and tender.
So was Anne Askewe also. But that
which was fraile of nature in the both,
Christ made most stronge by hys grace.
Blandina had iii. earnest companions in
Christ. Maturus Sanctes, and Attas
lus, so feruently saythfull as her selfe.
So had Anne Askewe iii. fyre fellowes,
a gentylman called Johan Lassels her
instructour, a preste, and a tayler called
Johan Adlam, men in Chyryles veryste
vnto the ende most cōstaunt. With Bla
dina were in prison, to the nombre of x.
whiche cēyed the truthe and were cle
relie forsake of God for it. How manye
fell fro Christ besydes Crome & Shar
ton, whan Anne Askewe stode faste by
hym, I am vncerteyne. But I counsell
them, as saynte Johan counselled the
Laodycyans, in the myserable estate
they are now in, to hye them throughe
tryed golde of Christ, least they perishe
all to gither. Apoca. iii. If they had not
styll remayned in that chauncell, who
me Christe commaunded Johan in no
wyle to measure, Apoc. ii. They had
neuer so shamefullye blasphemed, lyke
as

Anne Askewe.

Compani
ons.

Reciters.

Tryed
Golde.

The cha
uncell.

The p̄face of her

as Bedas also toucheth in hys former prophete.

Corage.

Raked.

Burned.

Beastes

Prompt was Blandina, and of most lustye corage, in renderynge her lyfe for the lyberte of her faythe. No lesse lye lye and quych was Anne Askewe in all her enprisoninges and tormētes. Great was the loue, Blandina had to Christ. No lesse was the loue of Anne Askewe. Blandina neuer faynted in torment. No more ded Anne Askewe in spire, whan she was so terribly racked of the chaunceller and Arche, that the strynges of her armes and eyes were peryshed Blandina derydde the cruelte of the tyrantes. So ded Anne Askewe the madnesse of the Byschoppes and their speche men. Reade burnynge plates of yron and of brasse had Blandina put to her sydes. So had Anne Askewe the flaminge brades of fyre. Full of God and his veryte was Blandina. So was Anne Askewe to the veryte ende. Christ wonderfullie tryumphed in Blandina. So ded he in Anne Askewe, whan she made no noyse on the racke, and so earnestlye afterwarde reioyced in him. Blandina was geuen fourth to wylde beastes to be deuoured. So was Anne Askewe to cruel Byschoppes & prestes, whom Christ calleth rauenynge wolues, deuourers, and the-
ues

first examinacion.

ues: Mathe. vii. & Iohann, x. Blandina
vpon the scaffolde boldelye reprehens
ded the pagane prestes of theyr errour.
So dyd Anne Askewe when she was
fast tied to the stake, with stomack rebu
ked þ blasphemous apostata Shaxton
with the Bishoppes and prestes genera
cyon, for theyr manyfest mayntenaunce
of ydolatre.

Shaxton.

Blandina at the stake shewed a bysa
ge vnterrefred. So ded Anne Askewe a
countenaunce stowte, myghtye and cr
nest. Infatygable was the sprete of Bla
dina. So was the sprete of Anne As
kew. The loue of Iesus Christ, the gift
of the holy Ghost, and hope of the crow
ne of martirdome, greatlye mytygated
the paine in Blandina. So ded those. iii
worthy graces, the terrour of all tor
mentes in Anne Askewe. The stronge
sprete of Christ gaue stomack to Blandi
na, both to laugh and daunce. The same
myghtye sprete (& not the popes despera
te sprete) made Anne Askewe both to re
ioyce and synge in the prison. So bolde
was blandina (saythe Eusebius) that
wyth a presumpciō of stomack she cōmo
ned with Christ vnsene. I suppose Anne
Askewes lattre examinaciō, wyl shewe
her, not to doo moche lesse. Gentyl was
Blādina to the Christē beleuers, & terry
ble

Graces.

Sprete.

hygh sto
macker.

The pzeface of her

ble to their aduersatyes. So was Anne Askewe very lowlye to true teachers, but scorneful and hygh stomaked to the enemyes of truthe: Many were conuerted by the sufferaunce of Blandina. A farre greater nombze by the burnynge of Anne Askewe. Though Blandina were yonge, yet was she called the mother of martyrs. Manye men haue supposed Anne Askewe, for her Chrysten constancye to be no lesse. Blandina prayed for her persecuters. So dyd Anne Askewe most feruentlye. The ashes of blandina and of other martirs, were throwne in to the flood of Rhodanus. What was done with the Ashes of Anne Askewe & her companions, I can not yet tell.

All these former reportes of Blandina and manye more besydes, hath Eusebius in Ecclesiastica historia, libro. v. cap. i. ii. & iii. Hugo Floriacensis, Hermannus Contractus, Vincentius, Antoninus, Petrus Equlinus, & other hystorians more. And as touchinge Anne Askewe, these .ii. examinations, with her other knowen handelynges in Englande, are witnesse for her suffreynent. Thus hath not the fyre taken Anne Askewe al whole from the world, but left her here vnto it more pure, perspyghte, & precious than afore, as it wyl also Johⁿ

Mother.

Ashes.

Autors.

Not all
died.

Of Anne Askewe

than Lassels within short space. So that
 concerning her, it maye well be sayde,
 that Paule verespeth. ii. Cor. xii. The
 strength of God is here made perspyght
 by weakenes. When she seemed most fe-
 ble, than was she most ströge. And glad-
 ly she reioyced in that weakenes, that
 Christes power myght strongly dwell
 in her. Thus cholethe the lord, the solyshe
 of this worlde to cōfounde the wyse, &
 the weake to deface the myghtye. Yea,
 thynges despyled & thought verpe vyle
 to brynge thynges vnto naught whych
 the worlde hath in most hyghe reputa-
 ciō. I thincke if this martyre were right-
 ly conferred, with those canonysed mar-
 tyrs, whych haue had, and yet hath styl
 sensynges and syngynges, massynges &
 ryngynges i the popes English churche
 cause with cause and reason wyth rea-
 son (as haplye here after they shal) she
 shuld be a great blemyshe vnto them. An
 example of stronge sufferance myghte
 this holy martir be, vnto all them that
 the Lorde shal after lyke manner put
 forewarde in this horryble surpe
 of Anti chriske, to the glorie
 of hys persecuted
 Church.

Amen.

(?)

*

B.i.

Weak-
ness.

Martyr.

Example.

**The first exa-
mination of the worthy
seruaunte of God maistres Anne
Askewe the yonger doughter of
Sir Wyllyam Askewe knyghte
of Lyncolne shyre, lately mar-
tyred in Smythfelde, by
the Romysh po-
pes vphol-
ders.**

**The censure or iudgemēt
of Iohan Bale therupon, after
the sacred Scriptures
and Chronycles.**



If no lesse Christen co-
stantie was this faith
full wytnes and holy
martyr of God, Anne
Askewe nor no lesse a
fast member of Christ
by her myghtye per-
spicace in his verite at
this tyme of mischise, thā was the afore
named Blandina in the prymarye chur-
che.

Of Anne Askewe

che. This shal wele apere in her .ii. examynacions or tyrannouse handelynges here folowinge, whome she wrote with her owne hāde, at the instat despye of certen faithfull men and weimē, yea rather at the secrete mocyon of God, that the truth therof myght be knowne þ world ouer. As within short space yt wyl be, yt the latyne spech can carye yt. Marke wel þ cōmunycaciōs here both of her and of her examyners, so prouing their spyttes as S. Johan þ Apostle geueth the pow counsell. i. Jo. iiii. And than shal ye know the tree by his frute, & the man by hys worke.

Spyttes.

Anne Askewe.

To satisfye youre expectacion, good people (saith she) thys was my firste examynacyon in the yere of oure Lorde M. D. xlv. and in the monethe of Marche, firste Chystofer Dare examyned me at Sadlers hall, beyng one of the queste, and asked yt I dyd not beleue that the sacramente hangynge ouer the aultre was the verye bodye of Chyste real.

Chystofer
for dare.

The first examinacion
Ipe. The I demaunded this ques-
tion of him, wherfoze S. Steuē
was stoned to death: And he said
he coulde not tell. Then I answe-
red, that nomoze wolde I aslople
his bayne questyon.

Johan Bale.

Reallye.

A sacrament (sayth Saynt Augustyne) is a sygne, shappe, or symplytude of
that it representith, and no God nor yet
thyng represented. This worde reall
or reallye, is not of belcve, for it is not
in all the sacred scriptures. Onlye is it
sophistycallye borrowed of the paganes
lernynge by wyndchestre & his fellowes,
to corrupt our Christen sayth. Be ware
of that fylthye popson. The perspyght
belcve of Stenen, Actoz. vii. of Paule
Act. xvii. & of Salomon. iii. Reg. viii. &
ii. Par. vi. was, that god dwelleth not
in temples made with handes. Agreable
vnto this was the saythe of thys Gods
lye woman, whych neyther coulde bele-
ue that he dwelleth in the bore. God
sayth. Esaye. lxvi. Heauen is my seate,
not the bore. Dauid saythe. Psal. cxiii.
oure God is in heauen, not in the pyre.
Christ taught vs to saye, whā we praye
Mat. vi. Lucc. xi. our father which arte
in hea:

The bore

Of Anne Askewe.

in heauen, and not our father which art
in the heere. Now discern and iudge.

Anne Askewe,

Secondly he sayde, that there
was a woman, whycher dyd te-
stifye, that I should reade, howe
God was not in temples made *Temples.*
wyth handes. Then I shewed
hym the .vii. and the .xvii. chapi-
tre of the Apostles actes what
Steuens and Paule had said ther
in. Whereupon he asked me, howe
I toke those sentences? I answe-
red, that I woulde not throwe
pearles amonge swine, for acornes
were good ynough.

Johan Bale.

An ignorant woman, yea a beast wyth
out fayth, is herein allowed to iudge the
holy scriptures herselfe, and agaynst al
good lawes admitted to accuse thys
godly woman the seruant of Christ, for
an hypocrite heretyke, for the only rea-
dinge of them. As peruerse and blasphemous
accusers. *Accusers.*
moules was thys questioner as she, &
as beastly ignorant in the doctrine of
B.iii. belthe

The first examination

health, yet is neyther of them iudged pl
of the worlde, but the one permitted to
accuse this true membre of Chryste, and
the other to redēpne her. Wherefore her
answere out of the .vii. chapter of Mat
hew, was most fytte for them. For they
are no better than swine, that so contem
pne the precyous treasure of the Goss
pell, for the myze of mennes tradycions

Anne Askewe.

Wherfore he asked me, wher
foze I sayde, that I had rather
to reade fyue lynes in the Byb
le, than to heare fyue Masses
in the temple. I confessed, that I
sayd no lesse. Not for the dys
praysse of eyther the Epistle or
Gospell. But bycause the one
dyd greatlye edyspe me, and the
other nothyng at all. As saynt
Paule doth wytnesse in the .xiii.
chapire of hys fyrste Epistle to
the Cozinthes, where as he dothe
say. Yf the trumpe geueth an vn
certayn sounde, who wyll prepare
hymselfe

Of Anne Askewe.
himselfe to the battayle?

Johan Bale.

A commaundement hath Christ ge-
uen vs, to serche the holy scriptures, Jo-
han. v. for in them onely is the lyfe eter-
nal. Blessed is he (sayth Christ vnto Jo-
han) whych readeth & heareth the wor-
des of this prophceye. Apo. i. But of the
latyne poppysh masse, is not one word in
al the Byble, and therfore it perteyneth
not to sayth. A straight commaundement
haue almyghty God geuen Deutro. xii
that nothing be added to hys word, nor
yet taken fro it. But thou nothing vnto
hys wordes (saith Salomon, Pro. xxx)
least þ be foude in so doyng, a reprob-
te person and a lyar. S. Paule wylled
nothyng to be vttered in a dead speche,
i. Cor. xiiii. (as are your masse and mats-
rens) but sylence alwayes to be in the
congregacions, where as is no interpre-
tour, for fīue wordes (saith he) auaileth
more to vnderstādyng, then. x. thousan-
de wordes with the tong. This proueth
reple serupce of the pappstes all the yea-
re, to be worth nothyng.

Anne Askewe.

Forthly he layed vnto my char-
W, itil, ge that

The prest

The first examinacion
ge, that I shoulde saye, Yf an yll
prest mynystred, it was the deuyl
and not God. My answere was,
that I neuer spake suche thyng.
But this was my sayenge. That
what so euer he were, whych my-
nistred vnto me, his yll condyc-
ions coulde not hurte my faythe.
But in spete I receyued neuer
the lesse, the bodye and bloude of
Christ.

Johan Bale.

Judas.

Christ saith, Ioan. vi. Hane not I cho-
sen you. xii. & yet one of you is a deuyl?
meanynge Judas that false & vnfayth-
ful prest. No lesse sayth Peter. ii. Pet. ii
of those lyge curates, by whōe the tru-
the is blasphemed, and the people made
marchaundyce of theyr couetousnes.
Yf the yll scute than, be al one with the
yl tree in noughtynesse, the worke of a
deuyl must be deuclish. God sayd vnto
the wycked prestes, Esa. i. Hier. vi. Am.
v. and Gala. ii. that he abhorred theyr
sacrifyces, and also hated them, euen at
the very hart, wyllynge both heauen &
earthe

Sacrifyces.

Of Anne Askewe

earthe to marke it. Into Judas entered
Sathan, after the soppe was geue hym.
Joā. xiii. wher as the other Apostles re-
ceyued the bodye and bloude of Christ.
The table was all one to them both, so
was the bread which their mouthes re-
ceyued. The inwarde receyuynges than
in Peter and in Judas, made all the di-
uersyte, whiche was beleue & vnbeleue,
or faithe and vnfaithfulnesse, as Christ
largely declareth in the vi. of Johan,
wher as heshewed a fore hande, the full
doctryne of that mysticall supper. Only
he that beleueth, hath there the promes
of the lyfe euerlastinge, and not he that
careth the materpall breade. Of God
are they taught, and not of men, whych
trulpe vnderstande this doctrine

Anne Askewe

Fyftly he asked me, what I
sayd concernynge confession? I
answered hym my meanyng,
whyche was as Saynt James
sayth, that euerye man ought to
acknowledge his fautes to other
and the one to praye for the
other.

John Bale.

Thys

The vi. of
Johan.

Confessio

The first examination

Wright. This confession onely do the scripture appoynt vs: Ma. v. as we haue offered our neighbour: But if we haue offered god we must sorrowfully acknowledge it before hym. And he (sayth Saint Iohan), i. Iohan. i. hath saythfull ye promysed to forgeue vs our synnes, yf we so do & to cleanse vs from all vnrighthe ouersynne. If the lawe of truth be in the prestes mouth, he is to be sought vnto for godli counsel. Gala. ii. But if he be a blasphemouse hypocrite or superstitious sole, he is to be shunned as a most pestilent poison.

Anne Askewe

The kyn : Syr htlly he asked me, what I
ges boke . sayde to the kynges boke. And
I answered hym that I coulde
saye nothyng to it, bycause I
neuer sawe it.

Iohan Bale.

Phary : All craftie waies, possible, sought this
seco, quaretyng questmonger, or els the de-
uyll in hym, to byng the poore inno-
cent lambe to the slaughter place of An-
tichrist. Moche after this sort sought &
wicked Pharysees by certē of their own
saccon or hyred satellytes with & Be-
rodpanes, to byng Christ in daunger
of Cesar, & so to haue hym Rayne, Mat.
xxii.

Of Anne Askewe.

xxii. Mat. xii. Luce. xx.

Anne Askewe.

Seuenthly he asked me, yf I hadde the sprete of God in me? I answered yf I hadde not, I was but a reprobate oz caste awaye.

Johan Bale.

Electe are we of God (saith Peter) through the sanctificenge of the sprete. i. Pe. i. In euery true christe beleneer dwelleth þe sprete of God. Joh. xiiii. Their somles are the sanctified temples of þe holpe Ghost. i. Corin. iii. He þe hath not the spret of Christ (saith Paule) is none of Christes. Rom. viii. To them is þe holpe Ghost geue, which heareth the Gospell and beleneereth it, and not vnto them which wil be iustified by theyr workes Gala. ii. All these worthye scripatures confirme her sainge.

The sprete.

Anne Askewe.

Then he said, he hadde sente for a prest to examyne me, whyche was there at hade. The preste asked me, what I sayde to the Sacrament of the aultre? & required moche

A prest.

The first examinacyon
moche to knowe therein my mea-
ninge. But I desyred hym agay-
ne, to holde me excused concer-
nyng that matter. None other
answere wolde I make hym, be-
cause I perceyued hym a pappst.

John Bale.

mockers.

Mockynge prestes (sayth Esay) hath
rule of the lordes people. Whose voices
are in their dꝛōchenesse. Bid that may
be bidden, forbid that may be forbydde,
kepe backe that may be kept backe, here
a lyttle and there a lyttle. Esay xxviii.
A plague shall come vpon these, for why,
they haue chaunged the ordynaunces,
and made the cuerlastynge testamente
of non effect, Esa. xxviii. They wythhol-
de (sayth. S. Paule) the veryte of God
in vntyghtousnesse. Roma. i. They bryd
cockatryce egges (sayth Esay) and we-
ue the spyders webbe. Who so cateth of
theyꝝ egges, dyeth. But if one treadeth
vpon them, there cometh vp a serpent,
Esay. lix.

A serpent
crysseth.

Aune Askewe

Cyghtly he asked me, if I
ded not thynke, that pryuate
maies

Of Anne Askewe.

masses dyd helpe sowles departed. And I sayde, it was great Idolatry to beleue moze in them, than in the deathe whyche Christ dyed for vs.

Johan Bale.

Here riseth the serpent of the cockatry
2 cc egges, workemaly to fulfyll the afore
re alleged prophete. If their Masses
had ben of Gods creasyon, ordynaunce
or commaundement, or if they had bene
in anye poynt necessary for mannys be-
hove, they had ben registred in the boke
of lyfe, which is the sacred Spble. But
therin is neyther mencyon of Masse pry-
uate nor publique, seuerall nor commē.
single nor double, hygh nor low, byfote
nor on horse back, or by note as they cal
it. If they be thynges addes by mannys
inuencion (as they can be non other, not
beyng there named) thā am I sure that
the scriptures call thē filthynesse, rust,
chaffe, draffe, swille, dronckēnesse, forny-
caciō, mēstrue, mannys dyrt, adders eg-
ges, poyson, snares, the bread of wicked
lyes, & the cuppe of Gods curse. The
origynall grounde shulde seme to be ta-
ken of the Dryydes or pagane Priestes,
whyche inhabyted this reasile long afo-
re

Masses
pyuare.

Dryydes.

The first examinacion

re Chyristes incarnacyon, and had than practysed sacryfices publique and pryuate. Loke Cornelius Tacitus, Caius Julius, Plinius, Strabo, & soch othere authours. That name of pryuacyon added vnto their Masse, clerelie depriuerh it of Chyristen communion, wher on man eateth vp all, & dystrebuteth nothyng.

How soche wate shulde helpe the sowles departed, I can not tell. But wele I wote, that þe wouided man betwixt Hierusalẽ and Hierico, had no helpe of the Luce x. The Samaritane which was rehened but a pagane amonge them, was hys onlye cõfort, in þe most poppish tyme was neuer more horryble blasphemye, then this is. Thys wychednesse impugneth all the promyses of God concernynge faithe, and remission of synnes. It repugneth also to the whole doctryne of þe Gospel. The applicaciõ of Chyristes supper, auayleth them onlye that be alyue, takynge, eatynge, and drynkyng that is therin minystrred. Howmore can the prestes receyvyng of that sacramente profight an other man, thã can hys receyvinge of Baptysme or of penaunce, as they call it. If it profygeth not the quych, how can it profyght the dead? No sacryfice is þe Masse, nor yet good worke, but a blasphemouse propahanacyõ of þe Lordes

For sowles.

The prestes receyvyng.

Of Anne Askewe.

des holy supper, a manifest wickednesse
an horryble Idolatrie, and a fowle ab=
hominacyon, beyng thus a rpte of wor=
shypinge without the worde, yea aga=
inst the expresse word of God.

Anne Askewe.

Then they hadde me frō them,
unto my lord Mayre. And he Mayre.
examyned me, as they had befoze
and I answered hyin dyrectlye
in all thinges, as I answered the
qweste afoze.

Johan Bayle.

After thys sort was Christ led de from
the examinacion of the clergie to Sylas
te, Matth. xlvii. In þ the examynacion
of the qweste and of the Mayre was all
one, ye maye wele knowe that they had
bota one scole mastre, cuen the brutish
byshoppe of Loudō. The ignorant magi Bonner.
strates of Englad will neyther be God
ly wyle with David & Salomō, nor yet
embrace the truest instruccyons of God,
to be lerned in þ scriptures, Psal. ii. Sa
piē. vi. but still be wicked ministers, and
cruell seruant laues to Antichrist and
the deuyll, & por. xlvii. More fyr are soch
witleffe mayres and gracelesse offycers,

Ignorant
as

The first examinacion

as knoweth not whyght from blacke, & light fro darkne Te. Esai. v. to fede swine oz to kepe haddowes, than to rule a christen comminalte. A terryble daie abideth them, which thus ordereth the innocent. Iaco. ii.

Anne Askewe.

Besydys thys my lord De Mayre layed one thyng vnto my charge whiche was neuer spoken of me, but of them. And that was whether a mouse eatynge the hoste, receyued God oz no? Thys questyon ded I neuer aske but in dede they asked it of me, wherunto I made them no answer, but smyled.

John Bale.

Is not here (thynke yow) wele sauerd & wele fastyoned dyuinite, to establissh an artycle of the Christen faythe: Wille Wynchester answereth this questyon as foloweth as it is, in hys wyse detectiō of þe deupls sophystre, fo. xvi. Seleuc (saith he) that a mouse can not deuoure God. Yet reporteth he after, in fo. xxi. þe Christes body may as wele dwell in a mouse as it

Wynches
ser.

Of Anne Askewe

as it ded in Judas. Thā foloweth fryre
synke, fryre Berin I wuld say, a bache-
lar of the same scole. And he answereth
in the ende of hys thirde sermon, that þ
Sacramente eaten of a mouse, is the
verye and reall bodye of Christe. And
whan he hath affermed it to be no decon-
gacpon to Christes presens, to lye in the
mawe of that mouse. He deuydeth me
the one from the other, the sacramēt frō
Christes body, cōcluding. That though
the sacrament be digested in the mouses
mawe, yet ys not Christes body ther cō-
sumed. O blasphemouse beastes, & blynd
de bloderynge Balaampes.

Bycause these. ii. workemen be scant
wittye in their owne occupacion, I shal
byngne thē forth here. ii. olde artyficers
of theires to helpe thē, Guimundus Auer-
sanus a byshop, to helpe byshop Stes-
uen, & Thomas walden a fryre, to helpe
fryre Berin. The sacramētes (saye they
both) are not eatē of myce, though they
seme so to be in the exteryour simplity-
tes. For þ vertues (saith Guimundus)
of holpe men are not eaten of beastes,
whan they are eaten of thē, li. ii. de cor-
pore & sanguine dñi. No martie (quoth
walden) nomore is the paynters occupa-
cyon destroyed. whan a picture is destro-
yed. Marke this gere for your lernyng.

¶ i.

But

Perp.

Diuidio,

Guimundus.
Malde-
mus.

The first examination

Algerus.

But now cometh Algerus a mōke, more craftye thē they both, and he sayth li. ii. cap. i. de Eucharistia, that as wele is thys meate spyrituall, as materiall because Dauid calleth it the breade of Angels, and a breade frō heauē. Psal. lxxviii That which is materpall in thys bread (sayth he) is consumed by digestion, but that which is spirituall remaineth vncorrupted.

If we wolde attende wele vnto Christs dyuynyte, and let these oyled diuynes dispute amonge olde Bostypes, we shuld sone discharge myce and rattes, weake stomakes and parbreakyng dragon hardes, of a farre other sort thā thus, he

Christus. I eateth my fleshe (sayth Christ) Jo. vi. and drincketh my bloud dwelleth in me & I in him. This eatyng is all one with the dwellinge, & is neyther for myce nor rattes, brent chauncels nor dragon presres. For as we ate we dwell, and as we dwell we ate, by a grounded and persfght saythe in hym. The substance of that most godlye refeccyon lyeth not in the mouth eatynge nor yet in the belly feadyng, though they be necessarye, but in the onlye spirituall or soule eatynge,

Sayth. No wyse man wyl thynke, that Christ wyl dwell in a mouse, nor yet that a mouse can dwell in Christ, though it be the

Of Anne Askewe

the doctryne of these doughtye dowles-
pers, for they shall fynde no scriptures
for it. If these men were not enemyes
to sayth and frindes to Idolatrie, they
wold neuer teach soche fylthy lechyn-
ge. More of this shall I wyte (God.
willing) in the answer of their booke

Nota.

Anne Askewe.

Then the Byshoppes chaun-
celler rebuked me, and sayde, that
I was moche to blame for vt-
teryng the scriptures. For S.
Paule (he sayde) forbode women
to speake or to talke of the wor-
de of God. I answered hym,
that I knewe Paules meanyn-
ge so well as he, whyche is. i. Co-
rintheozum. xiiii. that a woman
oughte not to speake in the con-
gregacyon by the waye of tea-
chyng. And then I asked hym,
how manye women he hadde seene,
go into the pulpette & preache.
He sayde he neuer sawe none.

Women.

C. ii.

Then

The first examinacion
The I said, he oughte to fynd no
faute in pooze women, excepte
they had offended the lawe,

Johan Bale.

Scripture
women.

Women.

Englyshe
women.

Wlētouse ynough is her answer here
vnto this quarellinge, and (as apereth)
vnto this chancelloure. Manye godlye
women both in þ olde lawe & the newe,
were lerned in the scriptures, and made
vnterface of the to the glozie of god. As
we reade of Helisabeth, Mary, and An
na the wydowe, Lu. i. & ii. yet were they
not rebuked for it, yea, Marye Christes
mother retained all, þ was afterwarde
wrytten of hym, Luc. ii. yet was it not
imputed vnto her an offence. Christ bla
med not the woman that cryed whyls
he was in preachynge, happye is the
wombe that beate the, Luce. xi. The wo
men which gaue knowlege to his discy
ples, that he was rylen from death to ly
fe, discomfited not he, but solaced them
w hys most gloriouse aperaunce. Mat.
xxviii. Jo. xv. In þ primatyue churche,
specially in Saint Hieromes time, was
it a great praisc vnto womē to be lerned
in the scriptures. Great commendaciōs
geueth our Englysh Cronicles to Heli
na, Asula, and Hilda, womē of our nas
cyon, for beyng lerned also in the scrip
tures

of Anne Askewe.

tures. Such a woman was the seid Hil
da, as openly disputed in them against
the superstycious of certen byshoppes.
But thys chancellour by like, chaunced
vpon that blynde poppysh worke whych
Walter Bunte a whyte fryre, wrot iiii.
score yeares ago, Contra doctrices mu-
lieres, against scole women, or els some
other lyke blynde Romysch beggeryes.

Walter
bunte.

Anne askewe

Then my Lorde Mayre com-
maunded me to warde. I asked
him, if suertes woulde not serue
me. And he made me short answer
that he wold take non Then was
I had to the Counter, and there
remayned xii. dayes, no frynde
admytted to speake with me.

Person.

Johan Bale.

Here is Christ yet troden on the heele.
by that wycked serpent whych tempted
Eua. Gene. iii. His faithful membre for
belcuyng in him, is here throwne in pre-
son. And no maruel, for it was his owne
pimes, ye shall be brought before rulers
& debitees (saith he) for my trutthes sake
Mat. x. ye shal be betrayed of your owne
nacyon and kindred, & so throwne in pre-

Christ tro-
den on the
hele.

L.iii.

son

The first examinacion.

16, Luc. xxi. If they haue persecuted me
thinke not but they wyll also persecute
you, Jo. 8. This serpent is agayne be-
come p prince of this world, & holdeth p
gouerners thereof captiue, Jo. xiiii.
Suertees wold haue ben rakk for a the-
fe or a mourtherer, but not for Chyrties
mēber, p bishoppes chaficellour being at
hande, nor yet her fryndes permitted to
confort her.

Anne Alswe.

3 prest.

But in the meane tyme the-
re was a prest sent to me, whiche
sayd that he was comaunded of
the byshopp to examyne me, and
to geue me good counsell, which
he dyd not. But fyrst he askd me
for what cause I was put in the
Coūter? And I tolde hym I coul-
de not tell. Then he sayde, it was
great pitie that I shulde be the-
re with out cause, and concluded
that he was verye sozre for me.

Johan Bale.

Optemptacion of Sathan. Christ bein-
ge in p solitarie wilderneſſe alone, was
after

of Anne Askewe.

after thys flattering sort a Taulted first
of his enemye. Agat. iiii. This Judas
was sente afoze to geue a frendelic kisse
þ more depelie to trappe þ innocēt in sna
re. But Gods wisdom made her to per
ceiue what he was. A false prophete is
sone knowne by hys frutes, amonge thē
that are godlye wyle. Agat. vii. She cōsi
dered with Salomon, that more to pro
fyght are the strypes of a frende, thā the
fraudolent kysses of a deceitful enemye,
Prouerb. xxxvii.

Judas.

Anne Askewe.

Secondly he sayd, it was tol
de hym that I shuld denye the sa
crament of the aultre. And I an
swered hym agayne, that that
I had sayd, I had sayd.

The sa
cramente.

Johan Bale.

In this breue answer, he remēbred Sa
lomōs counsell, Answer not a sole, all af
ter his folishnesse. Be ware of thē (sayth
Christ) which come in shepes clothinge,
for inwardlye they are most rauenyng
wolves, Agat. vii. God destroyeth þ cral
tes of the wicked (sayth Job) so þ they
are not hable to perfourme that they ta
ke in hande. Job. v.

L. iiii.

Anne

The first examinacion.
Anne Askewe.

Shifte.

Thirde he asked me, yf I were
Chyruen, I tolde hym no. Then
he sayde, he wolde bynge one to
me, for to Chyruen me. And I tol-
de hym, so that I myghte haue o-
ne of these. iiii. that is to saye, doc-
tor Crome, syr Gyllam, or Hun-
tyngton, I was contented, by-
cause I knewe them to be men
of wysedome. As for yow or a-
nye other, I wyll not dyspryse,
bycause I knowe ye not. Then
he sayde, I woulde not haue yow
thynke, but that I or an other
that shall be broughte yow, shall
be as honest as they. For yf we
were not, ye may be sure, the king
wolde not suffer vs to preache.

Recher.

Then I answered by the saynge
of Salomon. By commonynge
with the wise, I maye lerne wye-
dome, but by talkynge with a folle
I shall

of Anne Askewe.
I shall take skath. Dou. l.

Johan Bale.

Se how thys aduersary cōpaseth lyke
a rauenyng lyon, to deuoure this lambe
i. pet. v. Now tempteth he her with Cō
fession, which hath bene such a bayte of
theirs, as hath broughte into theyr net-
tes and snates the myghtiest prynces of
the worlde, both kyniges and empyours
Se here yf they leaue anye subtylte vn-
sought, to obtayne theyr prais. He recke-
ned by this to winne his purpose, which
waye so euer he had taken. Yf she hadde
bene confessed to hym, he had knowen
whyche waye she had bene wente. If she
had vtterlye refused confession, he had
more matter to accuse her of. A subtyl
fete of the serper. This part plaied pour
olde generacion the Pharisees and pre-
stes with Christ, to bring him in daunger
of the lawe. Mat. xxi. & Ioha. viii. No
Christe crudicio bringeth this prest, nor
yet good counsels of scripture. But as
Esay sayth. The hypocryte ymagyneth
abhomy nacion agaynst God, to famysh
the hungry, and withholde drinke from
the thirstye Yet shall not the eyes of the
serpente be dymme, nor the eares of the
hearyng be deffe, Esa. xlii. Yf the king
admit such preachers (as I can not thin
C. v. he it

Confessors

Practise.

hypocryte

preachers.

The first examinacion
he it) a soze plage remaineth both to him
and to his people.

The hoste

Anne Askewe.

Forthly he asked me yf the hoste
shulde fall, and a beaste dyd eat
it, whether the beaste dyd recey-
ue God or no? I answered. Se-
ynge ye haue taken the paynes
to aske thys questyon, I desyre
yow also to take so moche payne
more, as to asloyle it youre selfe.
For I wyll not do it, bycause I
percepyue ye come to tempte me.
And he sayde, it was agaynste the
ordre of scoles, that he whiche as-
ked the question, shuld answer it.
I told him I was but a woman,
& knewe not the course of scoles.

Johan Bale.

Beastlye was that question, and of a
more beastlye brayne propounded to this
woma. A ytle nede shall other men haue
to manifest theyr blasphemous folyes,
whā they do it so playnely theyr selues
Who euer hearde afore, that their hoste
was

of Anne Askewe.

was a God, and myght fall, and be eaten of a beaste, tyl they now so beastylye tolde the tale. Thoughe Saynt Paule where as it is ryghtlye mynistréd, doth call it the bodye of the Lord. i. Corin. xi. Yet doth he not call it a God. Thoughe Christ sayth. This is my bodye, Math. xvi. Mar. xiiii. Luc. xxii. yet saythe he not this is a God. For God is a sprete, & no bodye, Ioan. iiii. Where God is eaten, it is of the sprete, and nether of moule nor ratte, as wynchestre and Percy, wyth other lyke poppe heretikes haue raught now of late by their owne hande wytynges. Sure God is in heauen, and cannot fall nor yet be eaten of beastes. Yf they haue soche a God, as maye both fall, and so be eaten, as thys prest here confesserthe, it is some false or counterfet god of theyr owne makynge. If he maye putrefye or be consumed of wormes, moule, rust, beaſt, or fyre, Beuch sayth, it is an Idoll, & no God. Baruch. vi.

A fallynge
God.

Wynchel
tre.
Percyn.

An Idolle

Lyke olde
Gosyp
pes.

These wittles ydolators haue no grace in thys age, to hyde theyr olde legerdemaynes. They fare lyke those dronke Gosypes, whych tel more than al, whā their heades be full of well gyngerde ale. The proude crowne of the dronken Ephraemytes (sayth Esaye) shal be troden vnder

The first examinacion

**Droncken
nesse.**

hypocrite.

den vnder fote. The prestes and the prophetes do stacher, they are so ouerseane wth wyne. Esa. xxviii. They stromble in the stretes, & haue stained thēselues wth bloud. Eren. iiii. Al the dwellers of Iuda (sayth the lorde) Chal I fyl with dronckennesse, both the kynges and the prestes. I wyl neyther pardone them, spare them, noz yet haue pytie on them, Hier. xiii. And where as that dronckennes is (sayth Salomō) there is no cōsel kept Pro. xiii. In the ende, this hypocrite fullyke him selfe, allegeth to this woman, a manner v^sed of his olde predecessours in the scholes of falshe^d. But frome the scole of truth he byngeth nothyng to the confort of her conscience. He declareth ful workemanly in this, what he & his generacion seketh, by such their spiritual and iustfyenge workes, ex opere operato.

Anne askewe.

Howsell.

Fyftly he asked me, yf I intended to receyue the sacramente at Easter, oz no: I answered, that els I were no Chyristen woman, and that I dyd reioyce, that the tyme was so nere at hande. And
than

of Anne Askewe.

thā he departed thens, with manye saye wordes.

Johan Bale.

This hongrye wolfe practiseth by all crafty wayes possible, to sucke the bloude of this innocent lambe. Is not that (thynke yow) an holye congregacyon, whych is thus spyrytuallye occupied? Some Godlye menne wyll wondre, that they be not ashamed. But maruele not of it. For the holy Gost saith, in his fore iudgemētes, that the same holy mother which hath hatched the vpin oples in chaupnges, is an vnshamefast whore. Apo. xvi. & Dan. viii. Thā of veri nature must her whelpes be shameles chyl dren. Suche shameles dogges are they (saythe Elsaye) as be neuer satysfied. Es. lvi. whā they kyl you (saith Christ) they shall thynke they do God good service. Jo. xvi. so greatly haue their malice blinded them. Sap. ii. which is partly the dronkenesse afore spoken of.

Anne Askewe.

And the. xxii. daye of March, my cosyne Bittayne came into the Counter to me, and asked there, whether I myghte be put

Spiritual
lye.

A whore.

Dogges

Baylynge

The first examinacion
put to bayle or no? Then wente
he immediatlye vnto my Lorde
Mayre, despyrynge of hym to
be so good Lorde vnto me, that I
myght be bayled. My lorde an-
swered hym, and sayde, that he
wolde be glad to do the beste that
in him laye. Howbeit he coulde
not bayle me without the consent
of a spyrytuall offycer. So re-
quyrynge hym to go and speake
wyth the chauncelloure of Lon-
don. For he sayde, lyke as he coul-
de not comynette me to pryson
without the consent of a spirytu-
all offycer, nomore could he bayle
me wythout consente of the same.

Johan Bale.

antichrist

True is it here, that is written of S.
Johan in the Apocalypes, that Anty-
christ is worshipped of the potentates &
kynge of the earth. Apo. xiii. The mayre
of London, which is the kynge's liege
nunt, and representeth there hys owne
persone, standeth here lyke a dead Idol
or lyke

of Anne Askewe.

or lyke suche a seruaunt slaue as can do
norhynge wythin hys owne cytpe con-
cernynge theyr matters. Who is lyke
the Beaste (sayth Saynte Iohan) who
is able to warre wyth hym? He hath
brought al lādes and theyr kyngdomes
in feare (saith Elaye) the strengthe of
their cytys hath he taken awaye, and
restrayned the deliuerance of theyr pre-
soners. Elai. xlii. The parētes of hym
that was borne blynde, feared this spy-
ritual tyrannye or captyvte of theirs,
such tyme as they were examined of the
byshoppes for þ sight of their sonne. Jo-
bi. Such as beleued in Christ amonge þ
cheefe rulers of the Jewes, wolde not be
acknowne therof, for feare of lyke vyol-
ence. Jo. xii. No newe thyng is it than
in that spirituall generacyon, but a cu-
stome of old antyquite. Both Christ and
his Apostles haue suffered like tyrannie
vnder them. But neuer dyd they yet mi-
nistre it to anye creature after theyr ex-
ample.

The beast

Examples

A custome

Anne Askewe.

So vpon that he wente to the
chauncellour, requyringe of hym
as he dyd afore of my lord May-
re. He answered hym, that the
matter

The chanc-
celler.

The first examinacion
matter was so haynouse, that
he durste not of hymselfe do it,
withoute my Lorde of London
were made pꝛeuꝑe therunto. But
hesayde, he wolde speake vnto
my Lorde in it. And bad hym re-
pare vnto hym the next morowe
and he shulde wele knowne my
lordes pleasure.

Johan Bale.

Myghty swette iudge theꝝ syune, & syu-
ne right wisnesse. El. v. so vnperfight is
theiꝝ syght, Jo. xii. in that God hath ge-
uen theꝝ vp to theiꝝ owne lustes. Rom. i.
What an haynouse matter is it holden
here, to belue in Christ after the scriptu-
res, & not after theiꝝ superstitious ma-
ner: For non other cause could they laye
to thys woman, as ye haue heard here
afoze, and as ye shall here after perceiue
more largelie. What so euer it be to offe-
de God or man, theiꝝ offence maye be no
lesse than prison and deathe. The Turke
is not more vengeable, thā is thys spight
full spirituall generaciō. Yet boast they
Christes religion, and the holpe mother
churche.

2
Fayth in
Churche.

Tranys

Anue

of Anne Askewe
Anne Askewe.

And vpon the morowe after,
he came thydre, and spake both
with the chauncellour, and wyth
my lord byshop of Londō. My
lord declared vnto hym, that he
was verie wele contented that
I shulde come forth to a com-
munycacyn . And appoynted
me to apere afore hym the next
daye after, at .iii. of the clocke,
at after noone . More ouer he
sayde vnto hym, that he wolde
there shulde be at that examy-
nacyn, soche lerned men as I
was affeccyned to . That they
myghte se, and also make report
that I was handeled with no
tygoure . He answered hym, that
he knewe no man that I hadoe
more affeccyn to than othere.
Then sayd the byshoppe. Yes, as
I vnderstande, she is affectioned

D.i. to

Wolpe.
Wolpe.

Subtylz. .

The first examination
to Doctor Crome, Sir Gyllam,
Whyteheade, and Huntynghton,
that they might heare the matter.
For they dyd knowe them to be ler-
ned, and of a godlye iudgement.

Johan Bale.

A wolfe.

fores.

A forpsh fauer was thys both of the
chauncellour & byshopp, and soch a beny-
uolent getilnesse, as not onli sought her
bloude, but also the bloude of all them
whyche are here named, yf they had than
come to thys examynacyon. For the
eucnyng afore (as I am credyblly in-
fourmed) the Bischopp made boast amon-
ge hys owne sort, that if they came they-
dre he wolde tye them a great deile worse-
ter. A voyce was thys full lyke to hym
that uttered it. For thereby he apereth,
not one that wyll saue and fede, but
rather soche a one as seeketh to kill & de-
stroye. Iohannis x. The fores ranne
ouer the byll of Syon (sayth Iherem-
mye) because he is fallen from God,
Threnozum. v. O Israel (sayth the Lor-
de) thy prophetes are lyke the wylde
fores vpon þe drye felde, Ezechiel. xiii.
The scole hath a byworde, that hap-
py is he which can take hede by another
mannes

of Anne Askewe

mannes hurte. I adde thys here, that
 ye shulde be ware, yf ye come in lyke
 daunger of any such forisbyshopp. By
 one of hys day deupls, whom thys Lay I pray.
 phas sent to cammen with þ woman in
 prison, he knewe part of her meanyng,
 and what they were also which fauered
 her oppnyous. Yea, he craftely under-
 myned this gentilman which intreated
 for her, if ye marke it wele. Trust not to
 moche in the flatterouse faupnge of
 soche wylpe foxes.

Anne Askewe.

Also he requyred my cosyne
 Byrtayne, that he shuld earnestlie
 persuaide me to vtter, euen the
 verie bottom of my harte. And he I thete.
 sware by hys fydeleyte, that no
 man shuld take any aduauntage
 of my wordes. Neyther yet wolde
 he lape ought to my charge, for
 anye thyng that I shulde there
 speake. But if I saide any maner
 of thyng amys, He with othere
 moze wolde be glade to refoyme
 me therein, wyth mooste godlye
 D.ii. counsell

The first examinacion counsell.

Johan Bale.

Judas.

Herode.

O vengeable tyrant and deuill. How
subtillie skist thou the blood of this in
nocent woman, vnder a coloure of frend-
delye handelyng. God ones commaun-
ded the earnestye, in no case to compass
thy neyber with decept, to the effusio of
his blood. *Leu. xix.* But hys commaun-
dement, thou rekenest but a Caunterbu-
rye tale. By swearynge by thy fydelere,
thou arte not all vnlyke vnto Herode,
whō Chryste for lyke practyses, first to
put Johan, & than hym to death, called
also a most craftie cruell fore. *Luc. xiii.*
Thou laborest here, to haue this womā
in snare, with certē of her frindes. But
God put in her mynde at this tyme, to
reken þ a dogge & a swyne. *Matth. vii.*
and therupon to haue fewe wordes.

Anne Askewe.

A false
lyar.

On the morowe after, my lord
of London sent for me, at one
of the clocke, hys houre beyng
appoynted at thre. And as I ca-
me befoze hym, he sayde, he was
verye soze of my trouble, and de-
syred to knowe my oppnyon in
such

of Anne Askewe.

soche matters, as were layed a-
gynste me. He requyred me al-
so in any wyse, boldelye to vt-
ter the secretes of my harte, byd-
dyng me not to feare in anye
poynte. For what so euer I dyd
saye with in hys house, no man
shulde hurte me for it. I answe-
red. For so moche as your Loz-
deshypppe appoynted. iiii. of the
clocke and my fryndes shall not
come till that houre. I desyre you
to pardon me of geuynge answere
till they come.

D traister.

Johan Bale.

In thys preuentynge of the houre,
maye the dyligent reader perceyue the
gredynesse of thys Babylon Byschopp,
or bloudthurstie wolke, cōcernynge this
praye. Swyft are their fete (sayth Da-
uid) in the effusion of innocent bloude,
whiche haue fraude in their tungen, be-
nym in their lippes, and most cruell ven-
geaunce in their mouthes. Psal. xiii. Da-
uid in that psalme moch marueleth in
the sperte that takynge vpon the the spi-

I tyrant.

D. iiii. ritual

The first examinacion

Further
res.

eytull governaunce of the people, they
can fall in soche frenesye or forgetful-
nesse of themselves, as to beleue it lau-
ful thus to oppresse the faythfull, and
to deuoure them with as lytle compas-
syon, as he that gredylpe deuoureth a
pece of breade. If soche haue redde anye
thyng of God, they haue lytle mynded
their true dewtye therein. More swyft
(sayth Hieremye) are our cruell perse-
cuters, than the egles of the ayre. They
folowe vpon vs ouer the mountaynes,
and laye preyte waite for vs in the wilde-
dernesse. Irenoz.iii. He that will knowe
the craftye haukyng of Bishoppes
to byng in their praye, lette him lerne
it here. Judas (I thynke) had neuer
ther parte of their connyng wacker-
manshippe. Marke it here, and in that
which foloweth.

Egles.

Anne Askewe.

More las-
ses to de-
uoure.

Then sayd he that he thought
it mete, to sende for those.iiii. men
which were a fore named, and ap-
poynted. Then I desyred hym
not to put the to the payne. For
it shuld not nede, bycause the .ii.
gentylmen whyche were my fren-
des

of Anne Askewe.

des, were able ynough to testyfy
that I shulde saye. Anon after he
wēt into his gallerie with mastre
Spylman, and willed him in any
wyse, that he shuldc exhorte me, to
vtter all that I thoughte.

Johan Bale.

Christ sheweth vs in the vii. chaptre of
Mathew, & in other places more of the
Gospell, how we shall know a false pro
phete or an hypocrite, and willet vs to
be ware of them. Their maner is as the
deuyls is flatteringly to tempt, & deceit
fully to trappe, that they maye at the
latter, most cruellie see. Soche a won
(sayth Dauid) hath nothinge in his tun
ge, but playne decept. He layeth wayte
for the innocent, with no lesse crueltie
than the lion for a shepe. He luyeth to
rauysh vp the poore. And whan he hath
gottē hym into his nette, thā throweth
he him down by his autorite. Psalm. ix.
This is the thirde temptation of thys
byshoppe, that the womā shuldc vtter, to
her owne confusyon.

Lyke the
deuyl.

Anne Askewe.

In the meane whyle he com
maunded hys Archedeacon to
D.iiii. commen

Arch: dea
con.

I hear.

The first examinacion
commē with me, who sayde vnto
me. Maystres wherfore are ye ac-
cused? I answered. Are my ac-
cusers, for I knowe not as yet.
Then toke he my boke out of my
hande, and sayde. Soche bokes
as thys is hath brought pow to
the trouble ye are in. Beware
(sayth he) be ware, for he that
made it, was brente in Smyth-
felde. Then I asked hym, yf he
were sure that it was true that he
had spokē. And he said, he knewe
wele, the boke was of Iohan
Frithes makynge. Then I asked
hym, yf he were not ashamed for
to iudge of the boke befoze he
sawe it within, or yet knewe the
truthe therof, I sayde also, that
soche vnaduyfled and hastye iud-
gemente, is a token apparent of
a verye flendze wytte. Then I
opened the boke and shewed it
hym

of Anne Askewe.

him. He sayde, he thoughte it had bene an other, for he coulde fynde no faulte therin. Then I despyred hym, nomore to be so swyfte in iudgement, tyl he throughe knewe the truth. And so he departed.

Johan Bale.

Here sendeth he fourth an other Judas of hys, to betraye this true seruant of god. Marke þ good worke man shyppe hardely, and tel me yf they be not the ofspringe of the serpent. Moche are they offened with bokes, for þ they so playne lyke do manyfeste theyr myscheces. For Johan Frith is a great moate in thei eyes for so turnyng ouer theyr purgatorie, and heauynge at theyr most monstrous galle, or mammetrouse. Agazon, whyche sygnifyeth bycade or feadyng notwithstandinge Daniell calleth it Agazim, betwixt scynge streeth or defence. Dani. xi. because the false worshippes therof shuld be so myghtely defended by worldly autorite and power. No newe thynges is it, that good men & theyr bokes are destroyed now a dayes wha they touch þ myscheces of that generation. For Joakim the kyng of Juda cut Hieremies prophecies in peces with

Judas.

Johan.
Frith.

Bookes re
dempned.

D. v. a penne

The first examinacion

a penne knyfe, & in his madnesse threwe
them into the fyre, commaundynge both
Hieremye whych taught them, and Ba-
ruch that wrot them, to be put to death
Hiere. xxxvi. Whan kynge Antiochus
had set vpon the aultre of God, the ab-
homynable Idoll of desolacion (which
is now þ voppysh masse. Mat. xxiii) the
bokes of Gods law comaunded he to be
tozne in peces and bzent in the fyre, sen-
dynge fourth therupon, thys cruell pro-
clamacyon. That what so euer he was,
whych had a boke of the Lordes Testa-
ment founde aboute hym, or that ende-
uoured them selues to lyue after the la-
wes of God, the Kynge's commaundes-
ment was, they shulde be put to death.
i. Mach. i.

Bokes
bzent.

Anne Askewe

Immedyatlye after came my co-
sylene Byttayne in wyth dyuerse
other, as Master Hawe of Grates
inne, and suche other lyke. Then
my lord of London perswaded
my cosylene Byttayne, as he had
done oft befoze, which was, that I
shuld vtter the bottom of my hart
in any wyse.

Her fryn-
des.

Johan

of Anne Askewe.

Johan Bale.

This is the fourth retraction, or craft
type calling by god, to utter her mynd, that
he myght saye of her, as Caphas sayde
of Christ. Mat. xxvi. what nede we anye
more witnesses? No, now ye haue herde
a blasphempe or an heresye. How say ye
now to it, which are her frindes? Is she
not gyltye of deathe? Yf they shuld haue
sayd nay, vnto thys, they shuld haue be-
ne so, in as depe danger as she. This ser-
pentyne practise, was as wel to trappe
them as her, let it not be vnmarched.

Caphas.

Practise.

Anne Askewe.

My lord sayde after that vn-
to me, that he wolde I shuld cre-
dite the counsell of my fryndes
in his behalfe, whyche was, that
I shoulde utter all thynges that
burdened my conscience. For he
ensured me, that I shulde not ne-
de to stāde in doubte to saye anye
thyng. For lyke as he promysed
thē (he sayd) he promysed me, and
wolde perfourme it. Which was
that neyther he, nor anye man

Nathan.

for

The first examinacion
for him, shoulde take me at ad-
uantage of anye worde I shuld
speake. And therfore he bad me,
saye in mynde withoute feare. I
answered him I had noughte to
say. For my cōscience (I thanked
god) was burdened w nothyng.

Johan Bale.

Tempter.

Cayphas

Enemys

Styll foloweth this ghostly enemye,
his former temptaciō, and calleth vpon
mortall vtterance, or vtterance full
of death, that he myght crie wyth Cay-
phas. Luc. xxi. what nede we further te-
stymonye? Her owne mouthe hath accu-
sed her. We are able wytnesses therof,
for oure owne eare haue hard it. Thus
laye they wayte for bloude (saythe Sa-
lomon) and lurke pꝛyuelye for the inno-
cente, wythout a cause. Proverbioꝝ. i. i.
Consent not (sayth he) vnto soche te-
rauntes, yf they entyce the. For though
their worde apere as honye. Proverbioꝝ.
xvi. Yet shalt thou fynde the in the
ende, so bytter as wormewode. Proverbioꝝ.
v. Though that whoꝝ the gent-
zacion pretendeth a coloure of gentel-
nesse, yet byteth it at the latter lyke a
serpent, and styngeth lyke an adder thro
wyng

of Anne Askewe.

wynge forth the poyson pꝛouer. xxiij.

Anne askewe.

Then brought he fourthe thys
vnsauere symplytude. That yf
a man hadde a wounde, no wyse
surgeon woulde mynystre helpe
vnto it, befoze he hadde seane it
vncouered. In lyke case (saythe
he) can I geue yow no good
counsell, vnlesse I knowe where
wyth youre consyence is burde-
ned. I answered, that my conscy-
ence was clere in al thynges. And
foz to lai a pliaister vnto the whole
skinne, it might apere moch folye,

Surgey

Counsell

Johan Bale.

Hath not he (thynke yow) moch nede
of helpe, which seketh to such a surgeon
Encircumspect is that pacyente, and
mooste commonlye vnforsunate, which
goeth to the commē murtherer to be hea-
led of his disease. Christ had vs euer-
more to be ware of all suche, vuleste we
wolde be wozyed. Matth. vii. The natu-
re of these, Lorde (sayth Dauid) is not
to make whole, but to persecute them
whom

I murther
er.

The first examinacion

Botches.

whom thou hast smyrtten, & to adde woundes vnto wounde. Psalm. lxxviii. Their owne botches are insanable, Esa. i. for multitude of their myschekes. Mic. xxi. The prest and the Leuyte, which trauailed betwix Hierusalem and Hierico, healed not the wounded man, yet were they no wounders. Lu. x. Who can thynke that he wyl vnburden the conscience, wch studyeth nothyng els but to outloade it with most greuous and damgerous burdens: Math. xxiii.

Anne Askewe.

Fathered
Note.

Then ye dyue nie (saythe he) to laye to your charge, poure owne report, whyche is thys. Ye dyd saye, he that dothe receyue the sacrament by the handes of an yll prest or a synner, he receyueth the deuyll, and not God. To that I answered, that I neuer spake such wordes. But as I sayde afore both to the quene and to my lord Mayre, so saye I nowe agayne, that the wyckednesse of the preste shulde

Sinon
cast.

of Anne Askewe.

shuld not hurte me, but in spzete
and sayth I receyued no lesse, the
bodey and bloud of Christ. Then
sayd the byshoppe vnto me, what
a saynge is this? In spzete. I wil
not take you at that aduantage
Then I answered, my lordc with
out sayth and spzete, I can not re
ceyue him worthelp.

Johan Bale.

Now sheweth thys Cayphas where
about he goeth, for all his false flatter
ynge colourts afoze. And seynge he can
winne none aduantage to his cruel pur
pose, of her owne cōmynycacion, he Ma
keth the bougettes of his proupyded Ju
dases and betrayers of innocent bloud
Rebyngeth fourth suche fluffe and flo
re, as that wycked quess had gathered
of her answer to them, to flatter and to
please his tyranny therewith. It is to be
feared, that as farre was the feare of
God here from thē, as from him, Isa.
xiii. for as wel practised they thys mys
chefe agaynst her, as he. Marke, here is
natural workynge of a very ful Anty
christ. He desedyeth synne in his owne ge
neraciō, and condēueth vertue in Chri
stes

Howe: it
tes.

Antichrist

The first examinacion

a foyle here
spe.

 P. 128.

 stes dere membre. Malice, pryde whoredome, sodometrie, wyth other mooste deuylysh vyces, reckeneth he not to hurte the misusuracyon of a prest, yet iudgeth it he an heresye, no lesse worthye then death, to beleue that Chyristes fleshe and bloude is receyued in saythe and spret. What though it be Chyristes most earnest doctrine, Ioan. vi. what a saynge (sayth this Bishopp) is thys? In sprete. I wyl not take pow at the worke, sayth he. As though it were a most hainous heresye. But mooste dyscrete and godlye was the womannes answer, declaringe her a ryghte membre of Chyrist, where as those prestes, whō he here defendeth, are vnworthye receyuers and membres of the deuyl. Ioan. xiii. & i. Corin. xi. This is an Antichrist here knowne by hys frutes. For he vttereth blasphemyes agaynst god Daniel. vii. Apoc. xiii. he calleth euyl Good, and Good euyl. Esa. v. & Proverbiorum. iii.

Anne Askewe.

B. 128.

 Then he layed vnto me, that I shoulde saye, that the sacramēt remaynyng in the pixte, was but breade. I answered that I neuer sayde so. But in dede the quest askēd

of Anne Askewe.

ked me soche a question, where-
unto I wold not answere (I said)
tyll soche tyme as they hadde as-
soyled me this question of myne.
Wherfoze Steuen was stoned to
deathe, They sayde, they knewe
not Then sayd I agayne, nomoze
wolde I tell them what it was.

Steuen.

Johan Bale.

O dolouse wepe hearde (sayth zach.)
thou sekest not to heale the wounded,
but to eate the fleshe of the fatte. zach. xi.
The watche men of Israel (sayth the
lorde) are verye blynde beastes and
shamelesse dogges. They haue no vnder-
standinge, but folowe their owne beast-
ly wayes for couetousnesse. Eccl. i. vi.
Who euer redde in the scripture or auto-
rysed Chronycle, that breade in a boxe
shulde be Christes bodye? Wher or whā
commaunded he his moſte holpe bodye,
so to be bestowed: What haue ye to lape
for thys doctrine of yours? Are ye not
yet ashamed of your vnreuerent and blas-
phemouse beastlyneste: will ye still pluc
be our Christen beleue from y right hand
of God the eternall father, and sende it
to a boxe of your brynnyſhe deup synger?

Scaffes.

The boxe.

E. i.

The

The first examinacion

Honorius

The first borer of it, was pope Honorius the thyrde in the yere of our lord 844. after the manyfold treulacions of dyuerse relygyouse women.

Eua reclusa.

Neyther was there anye great honour geuen vnto it of the common people, till a sorpe solytarpe syster of Ankorasse in the lande of Leodiū or Luke, called Eua after certen visions, had procured of pope Urbanus the fourth in the yere of our lord 1263. the feast of Corpus Christi to be holden solempne all Christendome ouer. As testifieth Arnol

Hosius.

dus Hosius, Epist. vi. ad Joannem Paleopdorum. In al the .xii. hondred yeres afore that, was it neyther bored nor pyxed, honoured nor sensed vnyuersally And se what an horrible worke here is now, for the boringe therof, and what a great heresie it is to beleue that Christ dwell not therein, contrary both to hys owne & to hys Apostles doctryne. Marke also how this Gods creature is handled here for it, and how subryllt she is betrayed of the Bishoppes begles and lymmes of the deuyll.

Judas.

Anne Askewe.

Then layde it my Lorde vnto me, that I hade alleged a certen

text

of Anne Askewe.

text of the scripture. I answered
that I alleged none other but
Saynte Paules owne saynge to
the Athenianes, in the.xvii.chap
ter of the Apostles actes. That
God dwelleth not in temples ma
de wyth handes. Then asked he
me, whate my saythe and be
leue was in that matter? I an
swered hym. I beleue as the
scripture doth teache me. Then
enquyred he of me, what yf the
scripture dothe saye that it is
the bodye of Chyste? I beleue
(sayde I) lyke as the scrpyture
doth teache me. Then asked he
agayne, what yf the scrpyture
dothe saye that it is not the bo
dye of Chyist? My answer was
yll. I beleue as the scrpyture
infourmeth me. And vpon thys
argumente he tarped a greate
whyle, to haue dyuyn me to

Temples.

I scrpyter.

The first examinacion
make him an answer to his minde
Howe be it I wolde not, but con-
cluded thus with hym, that I
beleued therin and in all othere
thynges, as Christ and hys holy
Apostles dyd leaue them.

Johan Bale.

Scripture.

Se what an horryble spynne here was.
She alleged the scripture for her bele-
ue, whyche is a sore and a daunge ronse
matter For it is agaynst the popes ca-
non lawes, and agaynst the olde custo-
mes of holie church. Sens kynge Hen-
ryes dayes the fourth, hath it ben a bur-
nyng matter, onlpe to reade it in the
Englyshe tunge, and was called wy-
cleues lernynge, tyll now of late years.
And it wyll not be wele with holpe
church, tyll it be brought to that point
agayne. For it maketh manye herety-
kes agaynst holpe church. O insip-
ent pappstes. These are your corrup-
ted, practyses and abhomynable au-
dyes, to dryue the symple from God,
and yet ye thynke, he seyth yow not,
psalme. xiii. S. Paule sayth (Roma.
xv.) what so euer thynges are wyrtten
in the scriptures, are wrytten for our ler-
nyng, that we through pacence and co-
fort

practyses.

fort in
wyll r
ded al
(Joha
they t
for the
wyll y
tyll f
fo
fede,
ce, tha
ii. Bu
yow a
There
se pro
ders, a
there
xiii.
unto y
Christ
now b
Acto.
ples
re the
afore
in his
feded
thero
tes a
your
your

of Anne Askewe.

fozt in them, myght haue hope, and ye
wyl robbe vs therof. Christ commaun-
ded all peoples, both men and women
(Johan. b.) to serche the scryptures, yf
they thynke to haue euerlastynge lyfe,
for that lyfe is no where but in the. Yet
wyl yow in payne of deathe kepe them
fyll from them.

Christ.

For ye take vpon ye to sytte in Gods
seede, and thynke by that vsurped offe
r, that ye maye turne ouer all. ii. Thes.
ii. But Christ bad vs to be ware both of
yow and your chaplaines, whā he said.
There shall aryse false Christses and fal
se prophetes, workynge many great wo
nders, and saynge. Lo, here is Christ, and
there is Christ. Beleue them not. Mat.
xxiii. And therefore alleged this womā
vnto your qwestmongers (the dogges þ
Christ warned vs of, Mathei .vii.) and
now vnto yow that sayng of S. Paule.
Acto. xvii. That God dwelleth not in te
ples made with handes which also we
re the wordes both of Salomon longe
 afore. iiii. Reg. viii. & of Steuen. Act vii.
in his tyme. That scripture somoch of-
fended yow, that ye wolde nedes knowe
therof the vnderstādyng. For soche ter
res as agre not with the cloynnynges of
your cōfiteres, and the conuetaunces of
your sozcerers, must nedes be seasoned

In Gods
seede.

Temples.

E.iii.

with

The first examinacion

**Try Rolle.
Dons.**

with Aristotles Philisikes, and sawced
with Iohan Donses subtyltees. Here
make ye a wonderfull turmoylynge to
wyngge out of this Womānes belue in
that matter, that she might eyther beco
me a creature of your olde God the pope
or els be burned, yet haue she not ones re
moued hertofore from the harde founda
cyon or sayunge rocke Ihesus Chyyst. i.
Corinth. xi. Blessed be hys holpe name
for it.

Anne Askewe.

**Fewe woꝝ
Des.**

Then he asked me, whye I had
so fewe woꝝdes? And I answered
God hath geuen me the gyfte of
knowlege, but not of viteraunce.
And Salomō sayth, that a womā
of fewe woꝝdes, is a gifte of God,
Prover. xix.

Iohan Bale.

Sylence.

Whā Christ stode before Cayphas he
asked him, moche after thys sort, wher
fore he had so few woꝝdes: Thou answe
rest not (sayth he) to those thynges whi
ch are laied here against þ of these mē.
Neuerthelesse he helde hys peace Mat.
xiii. But whan he waa ones throughly
compelled by the name of the lypunge
God

of Anne Askewe.

God, to speake and hadde vttered a
verye fewe wordes, he toke him at suche
aduantage, though they were the eter-
nall veryte, as he was able through
the to procure hys death. Marth. xxvi.
lyke as thys bloudye Bischopp Bonner,
of the same wycked generacion, dyd at
the lattre, by thys faythful woman.

Bonner.

Anne Askewe -

Thirde nye my lordē layed vnto
to my charge, that I shulde saye,
that the Masse was ydolatrie
I answered hym. No, I sayde
not so. Howbeyt (I sayde) the
quest dyd aske me, whether pry-
uate Masses dyd releue soules
departed, or no? Unto whome
than I answered. O Lordē,
what ydolatrie is thys? that
we shulde rather beleue in pry-
uate masses, than in the helthsome
deathe of the dere sonne of God
Than sayde my lordē agayne.
What an answer was that?
Thoughe it were but meane

Private
Masses.

E. liii.

(sayde

The first examinacion
(sayd J) yet was it good ynough
foz the question.

Johan Bale.

Henrye.
Spenser

Fires.

Masse.

About the lattre dayes of Johan wy-
cleue, in þ ycare of our lorde a **M. CCC.**
XXXIII., as Henrye Spenser than
Bishopp of Norwiche, was with a great
nombze of English warrpours beliegin-
ge the Towne of Hyppers in Flaunders,
in the quarell of pope Urbanus the. vi.
The vessels of perdyceon oꝛ verpe oꝛ ga-
nes of Sathan, the iiii. orders of beg-
gynge fryres, preached all Englande
ouer, that that moste holpe father of
theirs, had lybterallpe opened the wele
of mercye, and graunted cleane re-
myssyon to all them that wolde eyther
fryghte, oꝛ geue anye thyng towar-
des the mayntenaunce of those war-
res in the quarell of holpe churche a-
gaynst scysmatykes and heretikes. For
than was thys matter of their popyshe
Masse, in great controuersye lyke as it
is now. Moze ouer thei promysed by ver-
tue of hys great pardons, to sende the
soules departed, to heauen. And diuer-
se of them sayd, they had seane thei fye
vp, out of þ churche pearces from their
graues thydre warde.

Thys moste deuylishe blasphemie
wꝛth

of Anne Askewe.

wyth suche other lyke, prouoked the
sayde Johan wykleue, the verpe or ga-
ne of God, and bestell of the holy Ghost
not onlye to repleye than agaynst them
at Oxforde in the open scooles, but al-
so to wytte a greate nombre of booke
agaynst that pestylente poppythe hyng-
dome of theyr lyke as Martyn Luther
hath done also in our tyme, wyth many
other godly men. And lyke as those fal-
se prophetes the frites dyd than attribu-
te vnto the popes pardons, the rempy-
on of synnes, the deliuerance from dāp-
nacion, and the fre enteraunce of heauē
whych peculyarly belongeth to the pre-
cious payment of Christes bloud. i. Pe-
tri. i. & i. Jo. i. So do these false anoy-
ned, or blasphemouse Bishoppes and
priesstes now, attribute them agayne vnto
theyr pryuate and publique Masses
the popes owne wares as prowylunge
and pelferynge as the pardons, with no
lesse blasphemye. The deuylyshenes of
this newe doctrine of theyr, shall be re-
felled in my booke agaynst frye Weryn
and Wynchestre, and therfore I wytte
the lesse here.

Johan
Wykleue.

Pardons.

Draydes

Weryn.

Anne Askewe.

Then I tolde my Lorde, that
there was a prest, whych he dyd hea-

E. b.

re

Chaunce =
ler.

Stadythe

Watche =
men.

Wypers.

The first examinacion
re what I sayde there befoze my
lord Mayze & them, with that the
chaunceller answered, which was
the same prest. So she spake it in
veridede (saith he) befoze my lord
the Mayze & me. Then were there
certain prestes as doctor Stan-
dythe & other, which tempted me
muche to knowe my mynde. And
I answered them alwayes thus.
That I haue sayd to my lorde of
London, I haue sayde.

Johan Bale.

By thys ye may se, that the Byschoppes
haue euery wher their watchme, lest the
kynges officers shulde do anye thyng,
contrarye to their bloudie behou. This
Chauncellour wolde not haue thus an-
swered hardely, so agreablye to her ta-
le, had it not bene to theyr aduauntage
agaynst her, as here after wyll apere.
Marke here the fashyon of these temp-
tyng serpentes, Standythe and his fel-
lowes. And tel me if they be not lyke vn-
to those wyppers whelpes whiche came
to Johans Baptyn, Mathei. iii. and to
Christe Iesus preachynge, Luce. xi. I
thynke

of Anne Askewe.

thynke ye shall fynde them the same generation.

Anne Askewe.

And then doctor Standyshe de:
spered my lord, to byd me say my
mynde, concernyng that same text
of S. Paule. I answered, that it
was agaynste saynt Paules let-
nyng, that I beyng a woman,
shulde interprete the scriptures,
specyallye wher so many wyse let-
ned men were.

Johan Bale.

It is not yet halfe a score of yeaeres
ago, sens thys blasphemouse Adyore
Standyshe, compared in a lewde ser-
mon of his, the dere pryce of our redemp-
tion, or precyouse blode of Christ, to the
bloud of a fylthy swyne, lyke hymselfe
a swyne. And for hys good doyng, he is
now becomen a darwe, a doctor. I shuld
saye, of the popes dyurnyte, and a sco-
lasticall interpretour of the scriptures
to his behous. Here wold þe swynyshe ge-
tylman haue proued, both that S. Ste-
uen dyed an heretyke, and S. Paule a
seylmatyke, for teachyng that God
dwelleth not in temples made wth handes
Acto.

The first examinacion

Swyne.

Act vii. & xlii. if he might haue reasōes
out the matter with thys woman. But
she toke a swyne for a swyne, and wold
laye no pearles afore hym, as Christe
had charged her afore. Mathei. vii For
all theire interrogacions are now about
the temple and the temple wares. Mat
thei. xxvi.

Anne Askewe.

Accuser.

Then my lord of London sayde
he was infourmed, that one Mul-
de aske of me, yf I woulde recey-
ue the Sacramente at Easter,
and I made a mocke of it. Then
I desyred that myne accuser
myghte come fourth, whyche my
lord wolde not. But he sayde a-
gayne vnto me. I sente one to ge-
ue yow good counsell, and at the
first worde ye called him papyste.
That I denied not, for I percey-
ued, he was no lesse, yet made I
non answere vnto it.

Johan Bale.

No confortable scriptures, nor yet a-
nye thyng to the sowles consolacyon,
maye

of Anne Askewe.

maye come oute of the mouthe of these
spyrituall fathers. But dogges rhetor-
ycke and curtes curtesye, narrynges,
brawlynges, and quarelynges. Whan
he was in the mynnes of the, he myght
wele haue sayd wyth Dauid. Delpyer
me lord from the quarelouse dealynges
of men, that I maye kepe thy comaunde-
mentes. I deale with the thyng that is
lawfull and ryght. O geue me not ouer
to these oppressers, lette not these proud
quarrellers do me wronge. Psal. cxviii.
But among all these quarellenges, her
accusers myght not be scane, whych we
re the grounders of them.

Dogges
rhetoryck.

Quarrels
lers.

Anne Askewe.

Then he rebuked me, and saide
that I shoulde reporte, that there
were bente agaynste me thre sco-
represtes at Lyncolne. In dede
(quothe I) I sayde so. For my
fryndes tolde me, yf I dyd come
to Lyncolne, the prestes woul-
de assaulte me and put me to
greate trouble, as therof they
had made theyr boast. And whan
I hearde it, I wente thyder in
dede

Thre sco-
represtes.

Prises.

The first examinacion dede, not beyng afrayed, because I knewe my matter to be good. More ouer I remainned there. vi. dayes, to se what woulde be sayde vnto me. And as I was in the mynster, readdyng vpon the Wyble, they resorted vnto me by. ii. and by. ii. by v. and by. vi. myndyng to haue spoken to me, yet they went theyr wayes agayn with oute wordes speakyng.

Johan Bale.

Lordshyp.

Hypocresy

Rebukes in that generacyō, are moche more redye at hande, than eyther Christen admonyshmentes, or gentyll exhortacions, though they be all spyrytuall. And that cometh by reason of theyr lordshippes, which wāterh due founnyng out, vntesse they haue tyzannous bragges and braulnynges. Herin folowe they the examples of theyr natural predecessours the Jewyssh byshoppes, pharisees, and prestes. Ioan. vii. & ix. She myght full well saye, that the prestes were agaynst her. For hypocresy & Idolatrye were neuer yet wyth hym, whose blessed quarel she toke. Mark the fourth chaptre of Johan, and so fourth almost to the

Lon
Ano

of Anne Askewe.

to the ende of hys Gospell. Behold also
how hys Apostles & disciples were han-
deled of the prestes, after hys gloriouse
ascencion, Acto. iiii. & all that boke folo-
wynge & ye shal fynde it no new thynge
The seruaunt is no better thā her mastre
whych suffred of that malignaunt gene-
ration lyke quarellynge and handelyn-
ges, Iohā. xv. Se here how thei wonde-
red vpon her by couples, for reacyng the
Byble, as their fore fathers wondered
vpon Christ for preachynge and doyng
miracles.

Wonders

Anne Askewe.

Then my lord asked, if there
wet not one that dyd speake vnto
me. I tolde hym, Yea, that
there was one of them at the laste
whych dyd speake to me in dede
And my lord than asked me,
whate he sayde? I tolde hym,
his wordes were of so smal effecte
that I dyd not now remembre the.

I prest.

Iohan Bale.

So farre was not Lyncolne from
London, but the Byshoppe there hade
knowlege of thys tragedye. Hereby
maye

Occupy-
enge.

The first examinacion

maye ye se their spiryтуall occuppence agaynst Christ and his saythfull members. Such is the study (sayth S. Iohn) of that congregacion, whiche is a spiryтуalte, called Sodome and Egypte. They reioyce in mischefes amonge themselves, and sende messengers one to another agaynst Gods wytnesses, whan they are vexed by them, Apoca. xi.

Anne Askewe.

Scripture

Then sayde my lord. There are manye that reade and knowe the scripture, & yet do not folowe it, nor lyue thereafter. I sayde againe. My lord, I wolde wishe that all men knewe my cōuersaciō and lyuynge in all poyntes, for I am so sure of my selfe this houre, that there are none able to proue anye dyshonestye by me. If yow knowe anye that can do it. I praye yow bring them forth.

Iohan Bale.

Folowers

I maruele that Byshoppes can not se this in themselves, that they are also no folowers of the scriptures. But para-
uenture

of Anne Askewe

venture they neuer reade them, but as
 they fynde them by chaunce in their po-
 pish portifolioms and maskyng boke.
 Whels they thynke all the scriptures ful-
 fylled whan they haue sayd their mat-
 tens and their masses. Chrysste sayde to
 the hypocryte. Whye seist thou a moate
 in thy neybers eye, and consyderest not
 the greate beame that is in thyne owne
 eye? Luce vi. Matth. vii. Chrysste forbode
 his Byshoppes vndre payne of dampna-
 tion to take anye lordshyppes vpo them.
 Luce xxi. How is thys folowed of our
 prelates? He commaunded the also to pos-
 sesse neyther golde nor syluer. Matth.
 x. Howe is this comaundemēt obeyed?
 If we loked so earnestlye to Chrysstes in-
 stytutions, as we loke to the popes to be
 obserued, these wold also be seane to, by
 acte of parlement, so wele as prestes
 marriage whom Chrysste neuer inhiby-
 ted. I doubte it not, but thys wyll also
 be one day seane to. Godly dyd this wo-
 man in defendyng here her innocenye.
 For S. Peter sayth, i. Petri iiii. He þ
 non of yow suffre as an euyl doer. But
 in your harde sufferynge, comitte your
 sowles vnto God with wele doyng, as
 vnto your saythfull creator.

Lordshypps
 possessiōs.

Marriage.

Anne Askewe.

A.i.

Then

The first examinacion

Then my lord wente awaye
and sayde, he wolde entytile sum-
what of my meanyng. And so
he wytte a greate cꝝcumstaun-
ce. But what it was. I haue
not al in memoꝝye. For he woulde
not suffre me to haue the coppye
therof. Only do I remembze this
smal porcion of it.

Johan Bale.

Here wrote he certen articles of the
popes Romish faythe, wyllyng her to
subscribe vnto the, & so blasphemē God
or els to burne. His schynge was here,
to make her to worshyp the first beaste,
whose deadly wound was healed againe
Apo. xiii. But she wolde not so haue her
name rased out of the lābes booke of lyfe
Apeca. xx. Rather woulde she contende
to the ende, hoppyng by the myghte of
his sperte, at the laste to ouer come, and
so to be clothed with þe promysed whyte
aparel. Apoc. iii.

Anne Askewe.

Be it knowne (saythe he) to all
men, that I Anne Askewe, do con-
fesse

He wy-
teth.

Worshyp
the beaste

of Anne Askewe

fesse this to be my faith & beleue,
not wstanding myreportes made
afoze to y eōtrary. I beleue y thei
which ar howseled at y hādes of a
preste whether his conuersaciō be
good oz not, doreceyue the body &
bloude of Chyste in substaunce re
allye. Also I do beleue it after the
consecraciō, whether it be recey=
ued oz reserued, to be no lesse than
the verry body and blod of Chyist
in substaunce. Fynallye I do be=
leue in this and in all other sacra=
mētes of holy church, in all poin
tes accor dyng to the olde catho=
lycke fayth of the same. In wit=
nesse wherof, I the sayde Anne
haue subscribēd my name. There
was sumwhat moze in it, whyche
because I had not the cōpye, I
can not now remembre.

Holpe le =
cherye.

papystych

Johan Bale.

All the worlde knoweth, that neyther
J. ii. in

The first examinacion

in Christes tyme, nor yet in the dayes of
hys Apostles, was anye soche confession
of faythe. Neyther yet in the churche
that folowed after, by the space of moche
more than a **CC.** yeares. What haue
Christen mennes conscience than to do
with soche a progydypoule confeltyon?
Are not Christe and hys Apostles, tea-
chers suffycient ynough for our Christe
beleue, and their holye doctrynes law-
full, but we muste haue these vnlawfulle
byablementes? We muste now beleue
in the bawdrye of prestes, or that their
Sodometic and Whoredome for want
of marryage, can be no impedymment to
their God making. What is it els to be
sworne but þ beleue of soche artycles,
but to honour their abhominable leche-
rye? O most swynish sacrificers of Baal
Deoz, Psalm. cv. Yow is it that the
Apostle Judas, in his canonicall epistle
speaketh of. Ye haue turned the grace of
God, into your lecherie, denyenge our
only gouernour Ihesus Christ. The ho-
lie Ghost sheweth vs. Apoca. xxi. & xxii.
that non are of the newe hallowed cytie
or congregation of the lord, whyche
worketh abhompnacyō or maynteyneth
lyes, as ye do them both here.

Canony =
led lecheri

Unhappy
nes.

Anne Askewe,

Then

of Anne Askewe.

Then he redde it to me, and asked me, if I dyd agre to it. And I sayde agayne . I beleue so moche therof as the holpe scripture dothe agre to . Wherfore I desyre you , that ye wyll adde that therunto . Then he answered, that I shulde not teache him what he shulde wyte. With that , he wente forth in to hys greate chamber , and redde the same byll afoze the audyence . whiche enuegled and wylled me to sette to my hande, saynge also that I hade fauer shewed me .

Scripture

Johan Bale .

In euerye matter concernynge our Christen beleue, is the scripture reckened vnasspycent of this wycked generation. God was not wyle ynough in settinge the order therof, but they muste adde therunto their swybbet swylle, that he may abhorre it in vs, as he dyd þe Jewes ceremonies, Esa. i. Hiere vii. zacha. vii. Amos. v. Michee vi. But this godlye

Unasspycent.

J.iii.

godlye

The first examinacion

The pope godly woman wolde corrupt her sayth
with no suche beggerye, leaste she in so
doyng shuld admit them and they? po
pe to syt in her conscience aboute the e-
ternall God, whyche is their daylye stu-
dy. ii. Thel. ii. A virgin was she in that
behalfe, redemed fro the earth & folow-
yng the lambe, and hauinge in her fore
head the fathers name wrytten. Apoca-
lypses. xiiii.

Anne Askewe.

Fauer. Then sayde the Byshoppe, I
myght thanke other and not my
selfe, of the fauer I founde at hys
hande. For he consydered (he
sayd) that I hadde good frendes
and also that I was come of a
worthyfull stocke. Then answe-
red one Chytkofer, a seruaunte to
master Denny. Rather ought ye
(my lord) to haue done it in suche
case for Gods sake thā for mānes

Johan Bale.

Falshe. Spirituall wyl these fathers be na-
med, and yet they doo all to be seane of
men. Mat. xxiii. They? olde condicions
wyl

of Anne Askewe.

wyl they change, whan the blacke mo-
reane change his skynne, and the catte
of the mountayne her spottes. Hiero-
my. xiii. Yf I sought to please me (saith
S. Paule) I were not the seruaunte of
Christ. Gala. i. Whan thys tyrannouse
Byshopp can do nomore myschefe, than
flattereth he the worlde sekynge to ha-
ue thanke where he hath non deserved.
And as concerning the loue or true feare
of God (as is here layed vnto hym) he
hath non at all. Psal. xiii.

Flatterye.

Anne Askewe.

Then my lorde sate downe, and
toke me the wyptynge to set ther-
to my hande, and I wyrite after
this maner, I Anne Askewe do be-
leue al maner thinges containned
in the faythe of the Catholycke
Churche. Then because I dyd
adde vnto it, the Catholycke
Churche, he alonge into hys
chambre in a greate furpe.

catholyck

Wyth that my cosyne Byttay-
ne folowed hym, despyrnyng
F.iiii. hym

The first examinacion

hym for Gods sake to be good
lord vnto me. He answered that
I was a woman, and that he
was nothyng deceived in me.
Then my cosyne Bittaine despy-
red hym to take me as a woman,
and not to sette my weake wo-
manes wytte, to hys lordshippes
greate wylsome,

Johan Bale.

Was not this (thinke yow) a sore mat-
ter to be so greuously taken of this prela-
te? But that they are naturallie geuen
to such quaterlinges. Math. xiii. This
worde Catholick was not wonte to of-
fend them. How becometh it than now
a name so odious? Parauenture through
thys enlye occasion. They knewe not
till now of late years (for it came of the
Breke) the true signification therof.
As that it is so moche to saye in the En-
glish, as the vniuersall or whole. Afore
tyme, they toke it to mean their oyled co-
gregacion alone. But now they perceyue
that it includeth the layte so wel as the
no longer they do esteeme it. Other cause
can I not coniecture, whye they shulde
now more contempne it than afore.

Anne

Woman

Catholick

Fre oyle.

of Anne Askewe.

Anne Askewe.

Then went in vnto him Doctoꝝ Weston.
Weston, and sayde, that the cause
whye I dyd wytte there the Ca-
tholyke churche, was, that I vn-
derstode not the churche witten
afoze. So with moche a do, they
persuaded my loꝝde to come oute
again, and totake my name with
the names of my suerties, whiche
were my cosyn Bittayne and ma-
stre Spylman of Grayes inne.

Johan Bale.

For an holpe churche wyl they be ta-
ken, and seme moche to differ frome the
lewde lowlye layte oꝝ prophane multitu-
de of the common people, by reason
of their holpe buccyons and shauynges
whych came from theyꝝ pope. Most spe-
ciallye because they haue nothyng a do
with marryage, reckened a most cōtagi-
ouse poyson to holy orders, as theyꝝ for-
sayd Romyshe father hath taught, why
che byngeth vp al his chyldꝛe in Sodō-
m & Gomor. Jude. i. Apoca. xi. And thys
point haue they lerned of theyꝝ predeces-
sours the olde pharyses and prestes,
F. v. whych

Layte.

Sodomites.

The first examinacion

which were not, sicut ceteri hominū, as
the cōmon sort of men are, but holie, spi-
rituall gostly fathers, Luce xviii. Where-
fore they wyl not now be called a catho-
lyck, but an holy spiritual church.

Anne Askewe.

Manye
delayes.

Thys beinge done, we thought
that, I shulde haue bene put
to bayle immediatlye, accor-
dyng to the order of the lawe,
Howbeit he wolde not so suffre
it, but comypted me from
thens to prison agayne vntyll
the nexte morowe. And than he
wylled me to apere in the gyl-
de halle, and so I dyd. Not with-
standynge they wolde not put
me to bayle there neyther, but
redde the Bysshoppes wytyng
vnto me as before, and so com-
maunded me agayne to prison.

Johan Bale.

A verpe seruitude of Egypte is it, to

of Anne Askewe.

be in daunger of these pappystek By-
shoppes, as in thys acte doth apere. Se
what cauillaciōs this Pharao dyd seke
here to holde this Christē womā still un-
der his captiuite, so louth is the gredye
wolfe to depart from his despyred praye
Joan. x. These delates and these sendin-
ges from Cayphas to Pilat, and frō Py-
late agayne to Annas in Daules, were
notels but to seke more matter agayn-
st her, and to knowe more depelye who
were her fryndes and maynteners,
They that shall conferre the fashyons
of thys termagaunt Byshoppe concer-
nyng thys woman, with the cruell ma-
ners of great Pharao in the deluyeraunce
of the people of Israel at Gods com-
maūdemēt. Exo. v. or with the handelū-
ges of the Jewes spirytualte cōcerning
Christ, Math. xxvi. & Johau. xviii. they
shall not fynde them all vnyke.

Pharao.

Practyse

Anne Askewe.

Then were my suerties ap-
poynted to come befoze them
on the nexte morowe in Daules
churche, whyche dyd so in dede.
Not withstandinge they wolde
ones agayne heaue broken of
with

Exanar
spirituall.

The first examinacion
with them, bycause they woulde
not be boude also for an other wo
mā at theyr pleasure, whom they
knewe not, nor yet what matter
was layed vnto her charge. Not
wythstandynge at the laste, after
moche a do and reasonyng to and
fro, they toke a bonde of them of
recognisaunce for my fourth com
myng. And thus I was at the
last, delyuered. Written by me An
ne Askewe.

Johan Bale.

No veryste (sayth Oseas the Prophet)
no mercy nor yet knowlege of God, is
now in the earth, but abhomyable vy
ces haue euerye where gotten the ouer
hande, one bloudgytynesse folowynge
an other, Osee. iiii. Thiwke pou that the
Byschoppes and prestes coulde take so
cruel wayes, & wolde worke so false fea
tes, if they had the true feare of God, or
yet reckened to sele a ryght wyle iudge
at the lattre daye? Suppose it not. Not
onlye mynded they to shew no mercy to
this womā, but also to werie al her frein
des and acquayntaunce, whych is most
extreme

With ppe
19

Exautes

of Anne Askewe.

extreme cruelte and malyce.

The other woman, whom they wol
de here mooste craftely haue deliuered
wyth this (as I am credyble in four-
med) was a certē poppish queane, whych
they had afore prouyded both to betray
her, and accuse her. In more depe daun-
ger of the lawe at that tyme, was thys
for her false accusement wythout recor-
de, than was the other which was so fal-
sely accused. Faine wolde the prelates
therfore haue hadde her at lyberte, but
they feared moche to be noted parcyall.
Marke thys craftye poynt for youre lec-
nyng, and tell me yf they be not a sub-
tyl generacyon. More of their spiry-
tuall packynges and conueyaunces, for
the deathe of thys faythfull woman,
and most dere membre of Christe Anne
Askewe, shal ye well perceue in the la-
ter part here folowynge, by her owne
confession and hande wyrtynge also to
the honoure of God and theyr great dis-
honour. So be it.

Wayne is the conuersacyon, whiche
ye recepued by the tradycions of youre
fathers. i. Per. i.

The veryte of the lord endureth for
euer. Psalm. cxvi.

Practyse.

Subtylle.

The Conclusion.



Ere haste thou (gentyl reader) the tyzle examp-
nacyon of the faythfull
martyr of Chyrste Anne
Askewe wpth my symple
elucidacion vpon the same,

Byschop:
pes.

Kyngedō
of God.

Popes
kyngedom

Wherin thou maiste clereli beholde our
Byschoppes and prestes so spirituallye
to be occupied nowe a dayes, as is the
gredy wolfe that rauencouslye connerth
vpon hys praye. For the tyrannouse
behauer in their cruell predecessours ha
ue they no maner of shame. Neyther yet
repēt they their own blasphemouse trea
son againste God and his veryte, what
though their most wretched consciences
do daylye accuse them therof. The king
dome of God, which is a true faythe in
his worde or a persfichte knowlege of
the gospell, do not they seke to vpholde.
But violentlie thei speake yll of it, trou
ble it, persecute it, chace it, and bannish
it, by cause it is of him and from within
Luce vii. The kyngdome of the pope,
which cometh with outwarde obserua
cion of dayes, persones, places, tymes,
meates, garmentes, and ceremonies,
they magnific aboue the mone, bicause
it is from without, and to their peculiar
aduantage in the lopterynge reigne of
ydelnesse

They

The conclusion.

They haue thought and yet thynke by their terryble turmoillings to turne ouer all, & to chage the most noble enterpryse of our kinge, yet ones again laiser lie, to their popes behoue. But the godly wyse mā Salomō saith. There is no polycie, there is no practyse, noo, there is no counsell that can anye thynge preuaile againste the lordē, Proverbio. xxi. They recken that with fire, water and swerde thei are able to answer all bokes made agaynst their abuses, & so to discharge their inuincyble arguments (for otherwyle they haue not assyled them as yet) but truly they are sore deceiued therein, as shall welc appere. They suppose by consumynge of a score or ii. in the fyre, they haue gotten the felde of the lambe and hys host. Apoca. xvi. No they rather by þ mea- nes, adde strength therunto, and so de- minishe their owne. I dare boldlie saye vnto them, that by burnynge Anne Askewe and her. iii. cōpanyons, they haue one thousande lesse of their popishe be- lieue than they hade afore. They thinke also by condemnynge and burnynge our bokes, to put vs to silence. But that wyl surely bringe double vpon them, if they be not ware. Apoc. xviii. For if we shulde be still, the verie stones wolde speake

I change.

Polycie.

No felde.

The conclusion.

speake in these dayes. Luc. xvi. And direct their horryble treason against God and the kynge.

Counsel.

Yf they mynde to holde theyr ydell offices still, and here after to haue profyghte of theyr olde sale wares, as Diriges, Masses, & soche other. My counsel were that they dyd by them, as they now do by their pope the greate mastre and first founder of them. A subtyl slylence is amonge them cōcernyng hym, and hath bene euer syns his fyrste puttyng downe. Ye shall not now heare a worde spoken agaynst him at Paules crosse, nor yet agaynst his olde iuglyng seates. And in dede it is a good wysse waye to set hym vp againe. Mycheester and Sampson made a lyttle bragge at the begynnynge, to seme yet to do sumwhat, but sens they haue repented, and made a large amēdes for it other wayes

Slylence

Perryn.

Fyrre Perryn begāne to wyte in defence of theyr monstreuouse Masse, but now of late dayes, and he can not fynde ther in one blasphemouse abuse iustlye to be reprehended. Men saye there be craftye knaues abroade in the world in al ages Wel, this polyptrik slylence wolde do well also parauētur i other matters. For the more tusselynges they make, & the more mutther they do, for that ydell kyng-

take hede.

domē

The conclusion.

dome of theyrs, the more clere þ verryte
apereth, and the more vyle their force=
rouse wares. For the more dyrt be wa=
ken (they saye) the more it styneketh.

So outragiously to rayle in theyr prea=
chynges, of the noble and lerned Ber=
manes (which of al nations loueth our
kyngdom mooste intyrylye) for secludyng
their pope and chaunginge theyr masses
they do not most wysely for themselves
They are not so yll beloued of theyr coun=
treie marchaūtes, which customabli tra=
uayle thyder, but they knowe what is
ther both sayd & done agaynst thē. By þ
meanes came Berpyns boke of hys .iii.
most ydolatrouse & forpsh sermons, fyrst
of al to my hādes. Wherin he rhetorical
lye calleth them, in the hote zeale of hys
Krompsh father, the erronouse Germa=
nes, subtile witted heretykes, obstynate
aduersaryes, newe fangled expositours
peruerse sacramētaryes, blasphemouse
apostataes, wycked wretches, deuplysh
lyars, lewde lyuers, & abhomyable be=
leuers, with such other lyke, But certay
nelye I knowe, that they wyll one daye
be euē with him & with other lyke apes
of Antichrist, for it. Whā the popes gre
at dāsyng beate, a proude prākynge pre
late of thers, was the last year with the
emprour Charles at his fourth goynge
B.i. agaynst

Germanes.

Berpyns
sermons.

Wynche=
stre

The conclusion.

agaynst the sayd Germanes, hys bragginge begles were not ashamed to boast it in the open stretes of Utrecht in Holland, that the pope shulde agayne haue hys full swaye in Englade. Of a lykely hode they knowe there, some secretemy steries in workynge. I saye yet, be ware of that subtile generaciō, which seeketh not els but to worke all myschefe.

modestie. Gentyl and soft wyttes are oft tymes offended, that we are now a dayes so vehement in rebukes. But thys wolde I sayne knowe of them, what modestye they wolde vse (as they call it) yf they were compelled to fyght wyth dragons hyders, and other odyble mōsters. How paycēt they wolde be and howe gentill if a rauinous wolfe came vpo thē, they haupnge able weapon to put him a syde. Surelpe I knowe no kynde of Christen charyte to be shewed to the deuyll. Of non other nature is Moyses serpent, but to eat vpo the serpent of Pharaos sorcerers. Exo. vii. Yf we dyd suffre any longer the oke groue of Baal to stande about the aultre of the lorde, we shulde muche offende his commaundemente, Judi. vi. Yf I shuld hold my peace, and not speake in this age, the verite so blasphemed, my conscience woulde both accuse me and condempne me of the vncō-

Oke groue.
uc.

con:

The conclusion.

consyderance of my lord God. More
precious is the thyng which is in day
lye controuersye and pcell (whiche is
nowe Goddes true honoure) than is al
thys worldes treasure here. What Chri
sten hart can abyde it, to se the creature
yea not of God but of man, to be wor
shipped in the steede of God, and saue
nothyng therin?

Collypee.

Salomon saythe, there is as well a
tyme to speake, as a tyme to kepe splen
de, and a tyme as well to hate, as a time
to loue. Ecclesiast. iii. With a perspyght
hate, lord (saythe Dauid) haue I ha
ted those bloudthursty enemyes, which
were in theyr presumption agaynst the,
psalm. cxviii. Strongly and with most
myghty stomacke, are hypocrites to
be inuaded, whyche wyll not geue pla
ce to the verite. Marke how myghtelye
Moses resysted Pharao, Helyas kynge
Achab, Helyseus Hoiam, zachary Hoas
Daniell the ydolaters, Iohann Baptyst
the pharysees and Herode, Steuen the
Jewes, the Apostles the Byschoppes and
prestes. Christ rebuked hys discypple pe
ter, and bad him come after hym deuyl
Mat. xvi. Yet called he Judas his frun
de, Mat. xxvi. Necessary is it that the
elect flocke of God, do hate the vncleane
fowles, whych yet holde theyr habyta

Hate them

Exaples .

B. ii. cyou

The conclusion.

Wyleue.
and huse.

Spete.

Waues.

Pray and
cheye.

cion in Babylō. Apoca. xviij. Johā wyleue and Johan Huse confesse in theyr writynges, that they were by stronge force inwardlye constrayned of God to worke against the great antichrist. Erasmus boldely vttered it, that God for euyls of this latter age, hath prouyded warpe phesycyanes. Quenche not the spete (sayth S. Paule) despyse not prophesyes. i. Thessalon. v. I put my earnest wordes into thy mouth (sayde the Lorde to Hieremye) that thou shuldest bothe destroye and buylde. Hieremye. i. Let this suffice ye concernynge oure rebukes, for they are Gods enemyes whō we inuade

Yf ye perceyue it and fele it on the other syde, that the waues of the see are greate also, and doth horryblye rage in these dayes, Psal. xciiij. Considre agayne (sayth Dauid) that the Lorde whych dwelleth on hygh, is a great deale myghtyer than they. As he is of power to cease the storme and to make the wether calme, Psalme. cvi. So is he able to change a kynges indignacion (which is but death) into mooste peaceable fauer and lounge gentylnes. Proverbiozum xvi. For the hart of a kyng is euermore in the hande of God, and he maye turne it which waye he wyl, Psalme. xxi. Oys eternall

The conclusion.

eternall pleasure it is, that ye shuld honour your kynge as his immediate mynster concerning your bodies and lyues i. Petri. ii. and that ye shuld with al gentylnesse obeye the tempozall rulers. Ro mano. xiii. But suche spirituall hypocrites, both Byshoppes and prestes, as are continuall haters of hys heauenlye verite, wolde he that we shulde hold for most detestable apostates and blasphemouse reprobrates, as did Christ and his Apostles which neuer obeyed them, but most hartely rebuked them. Marthei xiii. Acto. xx. and. ii. Pet. ii. The grace of that lord Iesus Christ, be ever with the, whyche ryghtly hate that synagoge of Sathan, as dyd Anne Askewe. Amen

Abhoire

God standeth by the generacyon of
the ryghteous. Psal. xiii.

Thus endeth the firste examynacion of
Anne Askewe, latelie done to deathe by
the Romyshe popes malycious rem
naunte, and nowe canonysed in
the precious blode of the lord
Iesus Christ. Imprinted at
Marburg in the lande of
Hessen, in Rouem
byc. Anno.

1546.

B.iii.

The voyce of Anne As-
kewe oute of the . 54 . Psalm of
Dauid, called. Deus in no-
mine tuo.

For thy names sake, be my refuge.
And in thy truth, my quarel iudge
Before the (Lorde) let me be harde
And wyth fauer my tale regarde
Loo, faythles men, agaynst me cyle,
And for thy sake, my death practyse,
My lyfe they seke, with mayne & myght
Which haue not the, afore their sight
Yet helpest thou me, in this distresse,
Sauynge my soule, from cruelnesse.
I wote thou wylt reuenge my wronge,
And vylte them, ere it be longe.
I wyll therfore, my whole hart bende
Thy gracypouse name (Lorde) to come
mende.
From euyl thou hast, deliuered me,
Declarynge what, myne enemyes be.
Prayse to God.

Who so euer lyueth, and beleueth in me
shall neuer dye. Ioan. xi.

He that heareth my wordes, and be-
leueth on hym that sent me, hath euer-
lastynge lyfe, and shall not come into
dampnacyn, but passe from deathe vnto
lyfe. Ioan. v.

The latter

tramynacyon of Anne Askewe
latelye martyzed in Smyth
felde, by the wycked Synagoge of
Antychrist, wyth the Elucy-
dacyon of Johan
Wale.

¶ Salme. cxvi.

The verite of the lord endureth for euer

Anne Askewe stode fast by this verite of
god to the ende.

I wyll poure oute my sprete vpon all
fleshe (saith God) your sonnes and your
doughters shall prophesye. And who
so euer call on the name of J Lord
shall be saued Joel. ii.

(:) (:)

*

Johan Bale to the Chri- sten Readers.



Writers.

notaires.

In the primative church, as the horrible persecutions increased, many diligent writers collected the godly answers & triumphant sufferings of the martyrs, as necessary examples of Christen constancy to be followed of other. Of this nombre was Lucas, which wrote the Apostles actes. So were after him Linus, Marcellus, Egesippus, Meliton Asianus, Abdias Babilonius, Iosephus Antiochenus, Clemens Alexandrinus, Antherus, Philicas, Eusebius, Nicephorus, & a great sorte more, Fabianus, not a chayer Bishopp, but a pulpet Bishopp of Rome, ordained in his tyme for that onely office. deacons & so many notaires, aboute the peare of oure lord. **CC. XXXIII.** that they shuld faithfully registre their martyrdomes, to holde the in continual remembraunce, as witnesseth Platina Polydorus, Massius, & such other chronycles. No les necessary is that office now though fewe men attempt it, nor no lesse profytable to y christen comon welthe than it was in those terryble dayes. For
now

now
ouer,
true
Bys
wele
ny
ken ag
he. **CC.**
An
the su
consta
ons in
i. or to
kyng
mager
thoug
world
melye
the go
geuen
church
saynte
stern
dayes
office.
alme o
on of
whose
wers,
godly
tuer h

The pꛛeface.

now are persecutions all Christendome
ouer, so wele as were than. Now are þ
true Christians vered of the spytyuge
Byshoppes for their Christen beleue, so
wele as thā. Now are they reuiled, pu-
nyshed, imprisoned & haue alleuyl spo-
ken against them for Christes verities sa-
ke. Math. v. so wele as than.

Martyrs.

And what can be more comfortable to
the sufferers, than to knowe the earnest
constancye of their troubled company-
ons in that kingedome of pacience: Apo.
i. or to marke in them the stronge wor-
kyng of saythe, & beholde the myghtye
mageste of God in their agonies: what
though they were afore, spinners of the
worlde. Saynt Barnard sayth in his ho-
melyes vpon Salomons cantycles, that
the godlye sufferance of martyrs hath
geuen as good crudyce to the christen
churche, as euer dyd the doctryne of the
sayntes. Than is it mete that some be
sterynge, and not that all men in these
dayes be ydell concernynge that godlye
offyce. Manye haue suffered in thys re-
ualme of late yeaeres, by the bolde calling
on of Antichristes surpouse aduocates,
whose lattre confessions, causes, & ans-
wers, are a great deale more notable &
godlye, if they be ryghtly wayed, than
euer were the confessions, causes and
B.v. answers

Sufferers

Bernardus.

Barnes &
other.

The pꝛeface.

Recāters. answers of the olde canonysed martires which in the popes Englysh church haue had so many solemnitiees, seruices, and sensinges. Many haue also moſte desperatly recanted thꝛough their moſt wicked perſuacions and thꝛettenynges in whose vaine recantaciōs are both to be ſeane, theyꝛ blaſphemyes agaynſte God, and manyeſt treaſons agaynſte their kinge.

Bytayne church.

Chriſt.

Now in confertynge theſe martyrs, the olde with the newe, and the popes with Chriſtes. I ſeclude firſt of all the Bytayne church, or ſꝑꝑꝛimate church of thys realme, which neuer had auoyſte of ſꝑꝑꝛimate pope. Her martyrs in dede were agreable to that Chriſte ſpake a foꝛe in the Goſpell concernyng his martyrs, wherby we ſhulde knowe the, as we euidentlye finde in the liues of Emerita kinge Lucyes ſpſter, Amphibalus, Albanus, Aaron, Julius, Dionothus, & ſoche other. I ſende you foꝛthe (ſaith he) as wyꝑe amonge wolues. Ye ſhall deliuer ye vꝑ in their counſels & ſynagoges. Ye ſhall be brought before rulers and kinges, and be hated of all men in a maner foꝛ my names ſake, Mathew. Caſte not afoꝛe in your mindes what anſwere to make. Foꝛ I in that houre ſhal gyue ye both vtteraunce and wiſdome

me, to
be hab
ſhall
you fo
you in
ſo euer
God g
they d
ther fa
Ma
de Jell
we ſh
true m
tes col
ſens r
lyſh ch
miſh in
hinder
naſter
ders, &
cular
to dea
ſumty
ue of
of Lac
& ſoch
bene
Gode
bigly
ſiges,
a do

The pꛛeface.

me, which al your aduersaries shall not
be hable to withstande, Luce xxi. They
shall excommunicate you or condempne
you for heretikes. Yea, they shall bring
you in such hate of the world, that who
so euer killeth you, will thynke he doth
God great good seruyce. And thys shall
they do because they knowe rightlȝ nei
ther father nor yet me, Johan. xvi.

Manye other lyke sentences lest þ loz
de Iesus Christ in his hoke Gospell, þ
we shulde alwayes by thē discerne hys
true martyrs, fro the popes & Mahomet
tes coliterfet martyrs. In Englāde here
sens the first plātacon of þ popes Eng
lysh church, by Augustine & other Ro:
mish monks of Bennettes supersticiō, ii.
kindes of martyrs hath bene, One of mo
nasterye buylders and chaunterye foun
ders, whom the temporall princes & se
cular magystrates haue dyuerſlie done
to death, sumtyme for disobedience, and
sumtyme for manifest treason, as we ha
ue of Wallenus of Crowland, Thomas
of Lancaster, Rycharde Scrope, Becket
& such other. The ymages of these haue
bene set vp in their tēples, lyke the olde
Gods of the paganes, & haue had theyr
bigyls, holy dayes, ringinges, sacrifici
ges, cādels offeriges, feastiges, & moch
a do besides, as they had. The other
sort

By thope
pres.

Engl^{ish}
church.

Martyrs.

The pzeface.

**Other
martyrs.**

soyt were preachers of the Gospell, or
poore teachers therof i coznets, whā the
persecuciō was soche, that it myght not
be taught abzoade. And these poore sow
les, or true seruantes of God, were put
to deathe by the holy spirituall fathers
Byschoppes, prestes, monkes, chanons, &
fryers, for heresye & lollerye, they saye.
These Christen martyrs were neuer so-
lēpnysed of them. No, they had not so
much as a peny dirge or a grote masse of
Requiem, nomore thā had Iohan Bap-
tyst and Steuen amonge the Jewes.
But they haue bene holden for condemp-
ned heretykes euer sens.

No dyge

Augustine

Who euer hearde anye goodnesse yet
reported of Dionothus with his **M.** &
C.C. companions, whom Augustyne cau-
sed to be slayne at Westchestre in hys
churches begynnynge, bycause they wol-
de not preache as he dyd apopnt thē, nor
baptysle after the Romysh maner, ney-
ther yet hallow the Eastre feast as they
dyd. Many a blessed creature, both men
& womē, haue bene brēt sens Iohan Wy-
cleues tyme & a fore, for onlye disclosyn-
ge the pharisyss pokes & teachynge the
Gospels liberte. And thē haue that baw-
dye bloudie Synagoge of Sathā dyssa-
med, blasphemed, condēpned, execrated
& cursed to hell as most detestable here-

Wycklue.

tykes

tyke
re ob
re ty
to la
to pr
not r
than
or de
the m
mart
whor
they
or dy
them
dyte,
Th
ne pr
thurs
alde
lorde
tyrs
with
ches
in the
heald
out h
the co
marty
marty
other
their

The pꛛeface :

tykes and dogges. Wher as if they we-
re of Christ, they ought (in case they we-
re their haters or enemies) to suffre thē,
to save wele of them, to do them good, &
to praye for them. Math. v. Luce. vi. &
not thus to vse more tyrannie ouer them
than euer dyd Saracene, Turke, Titaūt
or deuyl. A great dyfference is there of
the martyrs whom they make, from the
martyrs whom they canonise. Of them
whom they dampne, from them whom
they worshyppe, yea so great a difference
or dyuersyte betwix them (if ye marke
them wele) as is betwixt golde and
dyrt, or light and darkenesse.

The martyrs, whose deathes they ha-
ue procured by all ages of theyr bloud-
thirsty church, harkned vnto Christ, he-
alde of ryghtousnesse, and sought their
lorde God in spere, & la. li, but the mar-
tyrs for the most part, whom they haue
with so manye latyne wawlynges, tor-
ches & candell burnynges, magnifyed
in their temples, harkened to the pope,
healde of hys vnrighousnesse, & sought
out hys superstycouse ydolatries. In
the conferryng of their olde canonysed
martyrs, with our newly condemned
martyrs here. Anne Askewe and her
other iii. companions, with soche like,
their difference will be moche more easie-
lie

Suffre.

Differen-
ce of mar-
tyrs.

Martyrs.

Compare.

The pꝛeface :

Becket.

Miracles

**Ryght
martyr.**

**Bonifacius
Angl?**

lie perceined. First let vs beginne with Anne
Thomas Becket, which was so glorioꝝ
se a martyr and pꝛecyouse aduocate of
theirs, that they made his bloude equal
with Christes bloude and desyred to clea
me to heauen therby. Manie wonderful
miracles coude that mytred patrones of
theirs do in those dayes, whan the mon
kes had frysse Bakons boke and knew
the bestowyng of frysse Bogaies mystes
but now he can do none at al. Thys Bec
ket in all hys floryshyng dopnges, har
kened to the pope, defended his pompo
se kingedome, supported his churches ex
celle, & wretchedlye dyed for the synne
full lybertees of the same. Anne Askew
& her sort, gaue dilight hede to their loꝝ
de Iesus Christ, soughte the kingedome
of heauen in daylye repentaunce, migh
telye detested all ydolatrouse worship
pynges, & in conclusyon suffered moste
trumpchaunt deathe for the same.

Concernyng other martyrs. As Wene
frid, otherwyle called Boniface an Eng
lysh moke & archebyschopp of Magunce
was slaine cōfirminge neophytes, oꝝ pꝛo
fessyng his newlie baptysed brode to
Romysh popes obediēce. There was fol
de aboute hym a casket full of relickes
oꝝ dead mēis bones, whā he was put to
death in the year of our loꝝde. vii. c. lv.

Anne

The pꛛeface.

with Anne Askewe & here feltyshyp, had none
 other rellpyches aboute the, whā they sto
 at the stake to be brent in Smythfel:
 but a bundell of the sacred scriptures
 enclosed in their hartes, and redye to be
 offerred aganist Antichristes ydolatries.
 Saynt Clare of Dycheſtre contemninge
 lawfull marriage, made hym selfe an
 ydel prest, & was byheaded in his owne
 gardene by procurimente of a womā. S.
 Clitake of Southwales, was in like ca
 se stabbed in with a dagger, bycause a
 yonge maiden loued him. The only true
 honour of God was it, & no worldlye
 cause, that Anne Askewe & her compa
 ny dyed for. Saynt Edwyne being wel
 armed, was slayne in battayle at Bat
 selde in the North, and S. Edward e ry
 dyng a Huntynge in the forest of War
 ham in the weast, was killed vpon hys
 horse in drynkyng a cuppe of wine. And
 all thys was done for the kyngedomes
 of thys worlde. The martyrdome of An
 ne Askewe and her Bretherne, was
 neyther in battelinge nor huntynge, ry
 dyng nor drynkyng, but in that ryght
 course which Christ prescribed vnto his
 dyscyples vnder the cruell Byschoppes,
 for his onely gloze.

Saynt Cadocke of Cowbridge a Bys
 shop, was pearced througħ with a spea
 re, as

Clarus.

Clitancus

Edwin?

Edwardus.

Cadoerus,

The pꝛeface :

Lanfrancus.

Indractus.

Juthwara.

Ætewaldduo.

re, as he stode at his Masse at one of the clocke at after non, bicause he wolde be of the ordre of martyrs. Saynte Elphege archebischopp of Caunterburpe was stoned to deathe of the Danes, bicause he wolde not paie them thre. *M.* Marke, in the yere of our lord. *M.* xii. Of soch martyrs, moche doubted Ætewaldduo, which succeeded him in that office about a iiii. score years after, and disputed therof with Anselmus. The cause of Anne Askewe and her companions, was neither madnesse nor monye, but the onlie seekinge of their lord God righte. As Sainte Indract with other deuoute pilgrimes of Rome laie in bed in their inne at Shapwyck by Blakenbury, their thzotes were cut in the night for moneie, which was reckened to be in their pylgrymes scrpyppes. Saynt Juthwara a virgine was behedded also, for layenge fresh chese or cruddes whether ye will to her brestes. The cause of Anne Askewe and her other fellows, conferred with Christes scriptures semeth a farre other matter. Hewaldduo the blacke and Hewaldduo the whyght ii. Englysh mōkes, goynge fro place to place with cruettes, chalyce, and superaltare, to do their daylye sacrifices, were done to deathe in Frislande by the boxers

The pꛛeface.

bowers of the contrey for teachynge a
straunge relygion, and are worshypped
at Colepne for martyrs. For bearynge
about Christes testament, which is most
heauenlye treasure, and for spredynge þ
wholsom doctrine therof, was Anne As
kewe and her sort bꛛes by the prestes pro
curemēt, yet are they no honour for it.

Anne As
kewe.

Olytha runnyng awaye frome her
husbande, by the intyslement of .ii. mon
kes became a professed nonne, and was
marthered of the Danes. Wenesday
by counsell of a prest, dysdaynously re
fusynge the marriage of a pꛛynce chꛛy
stened, lost her head for it. Margentia al
so played a parte not al vnylike to thys.
Soch pylde poppysh martyrdomes, com
pared to the martyrdome of Anne Aske
we and her faythful companye, is as is
rusty yron compared to pure syluer. S.
William of Rochestre a Scotte, leaupn
ge both wife & household, ydly to trudge
on pylgrymage, was strycken in the
heade wyth an axe, of his owne compa
nyon by the waye. Saynte Thomas of
Douer a monke was suche a wone, as
was slayne of the frenche men for hy
dynge the churches iewels, crosse, cha
lyces & copes. No such light corruptible
banytees were they, that Anne Askewe
& her constaunt bꛛetherne dyed for, but

Olytha.

Wenesday.

Margentia.

Guilhel
mus.

Thomas.

H.i. for the

The pzeface.

Venge
Sayntes

for the precyouse veryte of God. Yonge
S. Wyllpam of Norwiche, yonge S. Ro-
bert of Burie, yonge S. Hugh of Lyncol-
ne, yonge S. Gylot of Cornewayle, yonge
Benelme of Glocestre, yonge S. Eldred
of Raslape & his brother, wyth soch other
lyke, were but verye babes (they saye) &
were martyred of the Jewes & of other
enemyes. Wherfore their martyrdomes
shal be but babysh in cōparysō of these
verite hauing by thē so smal furtheraunce

Foillan9.

Foillanus & his. iiii. brethren, gonge
homeward in the nyghte, after they had
well banketed wyth S. Bertrude & her
nonnes, were killed in a wood of one myle
theret, and their horses solde in the next
market towne. Iustinianus. S. Daupes

Iustina-
nus.

ghostlyc father in Wales, was slayne in
a gardene of hys iiii. monkes, bycause he
compelled them to do moze labour than
he wolde do hys selfe. After Iulianus
was come home frome Rome, he was
murthered in his selle wyth other holpe
pylgrymes by a woman, as they laye
there a slepe in the nyght. Saynt Ursula

Ursula.

also and her the pylgrymes, with their
chaplaines, nurses, and suckyng babes
were but homely handeled at Colepne of
the burnes and picles (if that legende be
true) as they were commynge homeward
des from Rome. Compare me Anne Als

hert

The p̄face .

keue and her condemned companie,
w̄th these clowted, canonysed, solemp-
nysed, sensed, mattenesed, and massed,
martyrs, and tell me by the Gosples re-
al, whyche of them seme moſte Chriſten-
lyke martyres. Yea, bynge ſaynte Ed-
mound of Burpe, ſaynt Fremūd of Dun-
stable, ſaynt Ethelbert of Herſorde, S.
Oſwalde of Gloceſtre, ſaynte Olwyne
of Tynmoth, and ſaynte Wynſtane of
Eucham (whyche are the beſt of the En-
glyſhe martyres) to the touche ſtone of
Goddess worde, and ye ſhall fynde theyr
martyrdomes and cauſes full vnylke to
theyr whome the Byſhoppes murther
now apace in Englande.

In all theſe Englyſh martyrs reherced
here afore, ye ſhall fynde verpe fewe co-
loures or yet tokens, that Chriſt ſayd his
martyrs ſhuld be knowne by, onleſſe ye
take pylgrimages, pōpes rellyckes, wo-
men, battels, hūtynges, ydelnes, monke-
ryes, monepe, treaſure, worldye kingdo-
mes, contēpt of marryage, ſuperſtycyōs
& ſuche other vanitees for thē. And than
wyll I ſaye, and not lye in it, that ye are
moch better ouerleane thā lerned in the
ſcriptures of God, as youte olde blynde
bludderynge predeceſſours hath bene. Ye
wyll are me here, if I reckē Englaḁe thā
all battē of Chriſtē martyrs: Rape mar-

Frome the
ip̄ites.

Edmūd?
Fremūd?
and other

Tokens.

the autor.

The p̄face.

ry do I not. For I knowe it hathe had good store s̄s the popes faith came first into Englande to the Gospels obscuracyō, though their names be not knowne to al mē. Breate tyrānye was shewed by þ̄ heythyrsh̄ emprours & kynges at the fyrst p̄cachynge of þ̄ Gospel in þ̄ prima tye churche of þ̄ byrtaynes, by þ̄ cruel callynge on of þ̄ pagane prestes. But nothynge lyke to þ̄ hath bene shewed s̄s in þ̄ Englysh church by þ̄ spiritual tyrānt of Rome & his mytred termagautes, at þ̄ p̄uocacyō of the p̄oyled swylbolles & blid Baalamites. For they most cruellye br̄t those innocētes, whych dyd but only read þ̄ test amēt of God in their mother tynge, & do not yet repente them of that myschefe but contynewe therein.

Yf ye marke wel these. ii. examinaciōs of Anne Askewe, ye shal fynde in her & in her other. iii. companiōs, besydes other whō the Byshoppes in our tyme & afore hath br̄t, the expresse tokēs þ̄ Christ lea- leth his martyrs w. Thei ap̄ered as she- pe amonge wolues. They were throwne in strōg p̄elsō. They were brought forth into cōsels & synagoes. Their answ̄res were out of gods sp̄et (as herin ap̄ereth) & not out of their own. They were reupled, mocked, stocked, racked, erecta- ted, condemned, and murthered, as is sayde

Byrtan-
nyse,

Englyshe.

Tokens.

Answ̄ers.

The pꛛeface.

sayde afore. By a spiritualte also, as he
promised they shuld be. Mat. xxi. and
xxiii. Yea, those spiritual tyauntes be
sydes they: mortal malyce vpo the inno
cent bodyes, haue most blasphemouslye
bittered in they: spyghtful sermons and
writynge, that their sowles are damp
ned, as is to be seene in the booke of win
chestre and Berpn. But let them be wa
re lest they dampne not they: own wiet
ched soules. For ful sure we are by Chri
stes stronge pꛛomes. Luce. xii. That
they: sowles they can not harne wyth
all they: popes blacke curses. Ful swe
telye rest they now in the peace of God,
where they: flaunderous and malyciou
se iudgementes can not hurte them at al
Sapi. iii. Lette those Epycures pygges
dampne them with as manye blasphemous
mouse lyes as they can ymagyne, for o
ther armour they haue not. And we shal
on the other syde canonye the agayne
wyth the myghty wordes and pꛛomes
of Christ, which they shall neuer be ha
ble to resist. The father of our lord Je
sus Christ, graunt the light of his word
so to spred the world ouer that the dark
mysces of Sathan maye clerely be expel
led, to the specyall conforste of his rede
med Churche, and gloꛛye of his eter
nall name. Amen.

Tyauntes

Winchest
re Berpn.

Epycures
pygges.

Light.

The latter examynaciō
of the worthy seruañt of God ma-
stres Anne Askewe the yonger goughter
of sir Wyllyam Askewe knyght of Lyn-
colne shyre, lately martyred in Smyth
felde by the wycked Synagoge
of Antichrist.

The censure or iudgement
of Iohan Bale therupon, after
the sacred Scriptures and
Chronycles.

S. Ioh^a.



Whiche wylled hys most dere
Apostle and secretarpe saynt
Iohan the Euangelist, to sig-
nifye by wyptynge to the o-
uersear or preacher of the co-
gregacion of Bergamos, that there only
are hys faythfull membres murdered,
where Sathan inhabyteth or holdethe
resydence. And for example he bryngeth
forth his constaunte wytnesse Antipas,
whych was there most cruellpe slayne of
that Synagoge of hys, for confestynge
the veryte. Apoca. ii. That Behemoth
(sayth Iob) that Leuyathan, & Sathan,
regneth as a most myghtye kyng ouer al
the spiritual chyldren of pryde. Job. xlii
A murtherer (sayth Christ to the spiritu-
alte of Jewes) & a blasphemouse lyar,

Sathan.

of Anne Askewe

is that father of poures, and hath bene
frome the worldes begynnynge Johan.
viii. These maners hath he not yet lefte,
but contynucth them styll in his wycked
posterite.

In the pymatiue churche (as testyfyeth
Bedas) they persecuted the heares of
Christes head, whych were so pure as the
whyte wolfe that is apte to receyue al co-
lours, Apoca. i. They slewe those true be-
leuers whych his word and spret had de-
pured from al false worschypingges, and
made fyre for al trybulacions to be suf-
fered for his names sake. In these lattre
dayes they meddel with his fete, whyche
are lyke vnto brasse, burnynge as it were
in an whore furnace, Apocalypsis. i. For
they that beleue nowe a greably to hys
worde, and not after theyr corrupted and
cursed customes, are consumed in the fyre
As here after wyll appere, by this godly
woman Anne Askewe, whiche wyth o-
there more was brente at London in the
yeare of our lordes a. M. D. XLV. For
the faythfull testymonye of Ihesu a-
gynste Antichrist. Whose lattre hande-
lynge here foloweth in course, lyke as he
receyued it in copppe, by serten duche
marchauntes comynge fro thens, whiche
had bene at theyr burnynge, and behol-
den the tyzannouse vpolence there be-

Christes.
heares.

Christes
fete.

fyre.

Copppe.

B.iii. twed

The lattre examinacion

wed. First out of the prison she wrot vn
to a secrete frynde of hers, after this ma
ner folowynge.

Anne Askewe.

Christ.

Breade,

I do perceyue (dere frynde
in the Lorde) that thou arte not
yet perswaded thozoughlye in the
truith concernynge the Lordes
supper , bycause Christe sayde
vnto hys Apostles . Take , eate
Thys is my bodye whyche is ge
uen for you . In geuyng forthe
the breade as an outwarde spg
ne or token to be receyued at
the mouth , he mynded them in
a persyghte beleue to receyue
that bodye of hys whyche shulde
dye for the people , or to thynke
the deathe therof , the onely hel
the and saluacyon of theyr sou
les . The breade and the wyne
were lefte vs , for a sacramentall
communyon , or a mutuall par
tycypacyon of the inestymable
bene

of Anne Askewe.

benefyghtes of hys moste pꛛecy-
ouse deathe and bloude shedyn-
ge. And that we shulde in the
ende therof, be thankefull togy-
ther foꝛ that moste necessarpe
grace of our redempcyon. Foꝛ
in the closynge vp therof, he sayd
thus. Chys do ye, in remem-
braunce of me. Yea, so oft as ye
shall eate it oꝛ dꝛynke it, Luce
xxii. and. i. Coꝛinth. xi. Els shulde
we haue bene forgetfull of that
we oughte to haue in daylye re-
membꝛaunce and also bene alto-
gyther vnthankefull foꝛ it.

Johan Bale.

Agreable is thys womans doctryne
here, to the scriptures of both testamē-
tes. Wherin these wordes Edere & By-
bere to eate & to dꝛynke, are often tymes
spiritually taken foꝛ Credere, to beleue
oꝛ receyue in faith. The poꝛe (sayth Da-
uid) shal eate and be satisfyed. Al that
seke to please the lorde shal praise him,
& their sowles shal neuer perysh, Psal.
xvi. They that eate me (sayth the very-

Rem: bꝛe.

Edere &
Bibere.

H. v.

te of

The lattre examynacion

Belene,

**Euange-
lystes.**

**Doctry-
ne.**

Faythe.

te of God) shall hunger more and more,
& they that drinke me shall thirst more
desirouslie for me. Eccles. xiii. Whoe
ye eate the fleshe of the sonne of man
(saith Christe) and drinke his blood, ye
can haue no lyfe in yow. Ioan. vi. These
scriptures expounde the doctours spy-
rytuallie, yea, the pappstes & al. Where
as the other iii. Euangelystes, Mathew
Marke, and Luke, sheweth nothyng
els of the lordes supper but the playne
hystorie. Saint Iohan writynge laste of
the all, manifesteth there the whole co-
plete doctrine & full vnderstanding ther-
of after Christes owne instruccyons and
meanynge. Requyred it is there, that
true receiuers therof, be taught of God,
and learned of the heuenlye father and
not of synnefull mennes customes.

The worke of God, or that pleaseth
God, is not there the puttyng of brea-
de into the mouthe and bellye, but to be
leue or exactlye to consydre, that Christ
died for vs to cleanse vs from synne, to
ioyne vs into one mystycall body, and
to geue vs the lyfe euerlastynge. And
that there is none other but he that can
procure vs that lyfe. For that which en-
tereth the mouth, feedeth onlye the bo-
dy. But that entreth faythe, feedeth
the soule. I am the lyuyng breade
(sayth

(saith
uen. &
lyfe
is it
stand
fyre
syna
we at
comm
unt, &
hes in
fayth
of his
broth
to ha
that
here
frute
suppe

pray
grat
true
conc
for
that
it is

of Anne Askewe .

(saith he) which came downe from hea-
uen. He onely that beleueth in me, hath
lyfe euerlasting, Iohā. vi. The sprete
is it that quyketh, the fleshely vnder-
standynge, or onely mouth eatynge, pro-
fyterh nothynge at all. Here wyl an ob-
synate pappst parauenture saye, that
we attybutē nothynge to the corporall
communyon. Yeas, we reuerentlye, gra-
unt, that ryghtlye mynystred after Chri-
stes instructyon, it both confirmeth our
faythe in the necessarye consyderacyons
of his death, and also sturgethe vs that
brotherlye Christiē loue which we ought
to haue towards our neyber, besydes
that this faythfull woman hath spoken
here of it afore. And these are the onely
frutes which he requyret of vs in that
supper of sacramentall metynge.

Anne Askewe .

Therfoze it is mete, that in
prayers we call vnto God, to
graste in our foreheades, the
true meanyng of the holy Ghost
concernynge thys communyon.
for Saynte Paule dothe saye
that the letter slayeth. The sprete
it is onely that geueth lyfe.

Christ.

Commū-
nyon.

Loue.

Letter.

The lattre examynacion
 ii. Coz. iii. Marke wele the vi. cha
 pitre of Johan, where all is ap
 plyed vnto saythe. Note also the
 fourth chaptre of Saint Paules
 first epytyle to the Cozynthes, and
 in the ende therof ye shall fynde
 playnelye, that the thinges which
 are seane are tempoꝛall, but they
 that are not seane are euerlasting
 Yea, loke in the thirde chaptre to
 the Hebꝛues, and ye shall fynde
 that Chyste as a sonne and no
 setuaunt, rulethe ouer hys howse
 (whose howse are we, and not
 the deade temple) yf we hold faste
 the confydence and reioysynge of
 that hope to the ende. Wherefore
 as saythe the Holye Ghoste. Co
 daie yf yow shall heare his voice,
 harden not youre hartes, &c.
 Psalme. xciii.

Johan Bale.

Forehea-
 des.

By the fore heades vnderstāde the the
 hartes or mindes of men, for so are they
 taken

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The su
 hyn

of Anne Askewe

take of S. Iohā, Apoc. vii. & xii. I can
not thynke, but herin she had respect un-
to the plate of fyne golde which the loz
de commaunded to be set vpon Aarons
fore bede, for the acceptacyon of the
people of Israel. Exodi ii. For here wol
de she all mennys hartes to be endued
and lyghtened with the mooste pure
spete of Christ, for the vnderstandynge
of that most holpe and necessarye comu-
nyon, the corrupted dreames and fanta-
sies of synnefull men sette a part. She
knewe by the singular gyft of the holpe
Ghoſt, that they are lyenge masters, pro-
curers of ydolatre, and most spytfull
enemys to the soule of man, that ap-
plyerh that office to the corruptyble lip-
pes, which belongeth to an vncorrupted
tongue, so settynge the creature that is
corruptyble breade, in place of the crea-
tor Christ both God and man, Roma. i.
lamentynge it with the ryghteouse, at
the verie harte rote. And in thys she she-
wed her selfe to be a naturall membre of
Christes mysticall bodie. i Cor. xii. rely-
groulye carefull for her Christen bre-
therne & systerne, least they shulde take
harne of the popes masmongers.

Hartes.

A membre

Anne Askewe.

The summe of my examynacion afore þ
hynges counsell at Brenewyche.

your

The lattre examinacion

Cōpany
ons.

Kyng.

Salomon

Your request as concernynge
my p̄son fellowes, I am not ha
ble to satysfye, bycause I hearde
not their examynacyons. But the
effecte of mine was this, I befoze
the counsell, was asked of maſter
kyng. I answered, that my lorde
chancellour knewe all redye my
mynde in that matter. They
with that anſwere were not con
tented, but ſaid, it was the kynges
pleasure, that I ſhulde open the
matter to them. I answered them
playnelye, that I wolde not ſo
do. But if it were the kynges
pleasure to heare me, I wolde
ſhewe hym the truthe. Then they
ſarde, it was not mete for the
kyng with me to be troubled.
I answered, that Salomon was
reckened the wyſeſt kyng that
euer lyued, yet myſtyked not he
to heare. it. poore common womē

moche

of Anne Askewe

moche moze hys grace a symple
woman and hys faythfull sub-
iecte. So in conclusyon, I made
them non other answere in that
matter.

Johan Bale.

Cōcernynge master Kyme, this shuld
seme to be the matter. Her father Syr
Wylliam Askewe knyght and hys fa- Kyme.
ther olde master Kyme, were sumtyme
of samplaryte and neybers within the
countye of Lyncolne shyre. Wherupon
the sayde Sir Wylliam, couenaunted
wyth hym for lucre, to haue hys eldest
doughter married wyth hys sonne and
heire (as an vngodly maner it is in Eu- An vsc.
glande moch vsed amonge noble men)
And as it was her chaunce to dye afore
the tyme of maryage, to saue the mo-
nepe he constrayned thys to supplie her
rowme. So that in the ende she was cō-
pelled against her wyll or fre consent to
marry with him. Not withstandynge
the maryage ones paste, she demeaned
her selfe lyke a Christen wyfe, and hade M. xxy. chylde.
by hym (as I am infourmed) ii. childre.
In procelle of tyme by oft readdyng of
the sacred Bible, she fell clerelye from
al olde superstitious of papystrye to a
perfyght

The lattre examinacion

Exyled. perſpyght beleue in Ieſus Chriſt. Where
by ſhe ſo offended the preſtes (as is to be
ſeene afore) that he at theſe ſuggeſtion,
vviolentlye droue her oute of his howſe.
Whereupō ſhe thought her ſelfe free frō
that vncomelye kynde of coacted mar-
ryage, by thys docteryne of S. Paule i.
Cor. vii. If a faythfull woman haue an
vnbelycuyng husbande, which wyl not
tarrye with her, ſhe may leaue him. For
a brother or ſiſter is not in ſubiectiō to
ſoch, ſpeciallye where as the marryage
afore is vnlawful. Upō this occaſiō (I
heare ſaye) ſhe ſoughte of the lawe a
diuorcemēt frō him, namely & aboue al,
bycauſe he ſo cruellye droue her out of
his houſe in deſpyt of Chryſtes veryte.
She coulde not thynke him worthye of
marryage which ſo ſpyghtfullie hated
God & cheſe autor of marryage. Of this
mattre was ſhe fyrſte examyned (I
thynke) at hys inſtaūt labour and ſure.

**Diuorces
ment.**

A beaſt.

Anne Aſkewe.

**Sacra-
ment.** Then my lord chauncellour
aſked me of my oppynyō in the
ſacrament. My anſwere was
thys. I beleue, that ſo oft as I
in a Chryſten congregacyō, do
receyue

of Anne Askewe.

receiue the bread in remembraunce
of Chyestes death, and with than-
kes geuyng accorvynge to hys
holpe institucion. I receyue ther
with the frutes also of hys moost
glorouse passyon. The Byschoppe
of Wynchestre bad me make a dy-
rect answer. I sayde, I wold not
syng a new songe to the lord in a
straunge lande.

Wynche-
stre.

Johan Bale.

Dyrect ynough was this answer af-
ter Chyestes synge doctrine, but not af-
ter the popes double and couetouse mea-
nyng for his oyled queresters aduun-
tage. And here was at hande hys gene-
rall aduocate or steward, to loke vpon
the matter, that nothyng shulde perpy-
percepyng to the mayntenaunce of
hys superstycious bayne glorie, yf any
craftye polycye myghte helpe it. What
offended thys godlye Christen woman
here, eyther in oppinion or saythe, pe-
truell and vengeable tyrantes: But
that ye muste (as David saythe) tem-
per your tungen wyth venemouse wor-

Answer.

Tyrant.

J. i. des to

The lattre examinacion.

Danger des to destroye the innocent. Psal. lxxiii.
Could yow haue brought in agaynst her
a matter of more daunger concernynge
your lawes, to depriue her of life, ye wol
de haue done it, soch is your gospyle cha-
ryte. But be sure of it, as hawtye as ye
are now, the harde plage therof wyll be
yours, whan the greate vengeance shal
fall for shedynge of innocentes bloude.
Mat. xxiii.

Anne Askewe.

Parables Then the Bysshoppe sayde, I
speake in parables. I answered
it was best for hym. For if I shew
the open truthe (quoth I) ye
wyll not accept it. Then he sayde
I was a paratte. I tolde hym
agayne, I was readye to suffre
all thynges at hys handes. Not
onelye hys rebukes, but all that
shoulde folowe besydes, yea, and
that gladlye. Then hadde I dy-
Rebukes, uerse rebukes of the counsell by-
cause I woulde not expresse my
mynde in all thynges as they
wold

of Anne Askewe.

woulde haue me. But they were
not in the meane tyme vnans=
wered so; all that, whyche nowe
to rehearce, were to moche. For I
was wth them there aboue fyue
houres. Then the clearke of the v. houres
counsell conueyed me from thens
to my lady Garnyshe.

Johan Bale.

Most comonly Christ vsed to speake
in darke similitudes and parables, whā Parables
he perceyued hys audyence rather geue
to the hearynge of pharysaycall consti=
tucyons and customes, than to his hea=
uenlye veryte. Mathei. xiii. Marc. iiii.
Luc. vii. which rule this woman beyuge
hys true dysciple, forgotte not here, in Apocryphes
comenyng with thys proude Wythoppe
whō she knewe to be alwayes moste ob=
stynat withstander of that wholsom ve=
ryte of his. And as concernynge mockes Mockers
and scozefull reuylnges, they haue
bene euer in that generacyon of scorners
more plenteouse than good counsels to
the ryght wyse. And therefore as a name
after their condycyons, it is vnto them
appropriate of the holye Ghoste in ma=
ny places of the scriptures. In the lat=
te dayes (sayth Judas the apostle) Mal
A.ii. come

The lattre examinacion.

Hypocry
ses.

come mockers, walkynge in vngodly-
nesse all after their owne lustes. These
are they whych separat themselves fro
the common sort by a name of spiritual
tye, beynge in conuersacion beastlye, and
haupnge no sprete that is godlye. But
deceyfe beloued (sayth he) grounde your
selues surely vpon our most holys say-
the. &c.

Anne Askewe.

Sacramēt

Mynche
acc

The next daye I was broughte
agayne befoze the counsell. Then
woulde they nedes knowe of me,
what I sayd to the sacramēt. I an-
swered, & I alredye had sayd that
I coulde saye. Then after diuerse
wordes, they bad me, go by. Then
came my lord Lyle, my lord of
Essex, and the Byshoppe of win-
chester requirynge me earnestlye,
that I shoulde confesse the sacra-
ment to be fleshe, bloude and bone
Then sayde I to my Lord Dar
and my Lord Lyle, that it was
greate

of Anne Askewe.

greate shame for them to coun=
sell contrarie to theyr knowlege.
Wherunto in fewe wordes they
dyd saye, that they wolde gladye
al thynges were well.

Godlye.

Johan Bale.

Alwayes haue the worldelye go=
uernours shewed more gentylneſſe and
faueur to the worde of God, than the con=
ſecrate preſtes and prelates. As we haue
for example in the olde lawe, that Eze=
chias the kynge of Iuda wold in no ca=
ſe at theyr callinge on, put Mycheas
the true prophete vnto deathe, whan he
had prophesied the deſtruction of Sa=
maria for theyr ydolatre, and for the
tyrannye of their prynces and falſe pro=
phetes, Myche. i. and. iiii. Neyther wold
the prynces at the preſtes headye excla=
macions, murther Hieremye for the
lordes verite preachynge, but metey=
fullye delyuered hym out of theyr maly=
cious handes. Hieremi. xvi. Pylate in
lyke caſe, concernynge the newe lawe,
pleated wth the Jewes ſpirytualte, to
haue ſaued Chriſt fro the deathe. Math
xxv. Jo. xviii. Soddyd þe captaine Clau
dias Liſias delyuer Paule frome their
mortal malyce, after that the hygh preſt

Prynces.

Mycheas.

Hieremye.

Pylate.

Liſias.

J. iiii.

Ananias

The lattre examinacion

Cesarz.

Quantas had commaunded hym to be
smitten, and his retynewe cōspired his
deathe, Act. xxi. At the prestes only pro
nouncyon was it, that the heythyns hem
prouers so greuoulye vexed and toymen
ted the Christen beleuers in the pyma
tyue churche, as testyfeth Egelyppus,
Clemens Alexandrinus, Eusebius, and
other olde hystorpanes.

Anne Askewe.

Wynches
ter.

Then the Bysshoppe sayd, he
woulde speake with me sampliar
lye. I sayde, so dyd Judas whan
he vnfrindelye betrayed Christe
Then desyred the Bysshoppe to
speake wyth me alone. But that
I refused. He asked me, whye?
I sayde, that in the mouthe of
two or thre wytnesses euerye mat
tre shoulde stande, after Christes
and Pauls doctrine. Mathei.
xviii. and. ii. Coz. xiii.

Johan Bale.

Treason. Dyd she not (thynke you) hyt the nay
le on the head, in thus tauntynge thys
Bysshoppe? peas. For as greate offence
dorthe

of Anne Askewe.

doth he to Christ, that gyueth one of his
beleuyng members vnto death, as did
he that betrayed first his owne bodye.
That ye haue done vnto those little ones
(that he saye at the lattare daye) whych
haue beleued in me, ye haue done vnto
myne own persone, Math. xxv. Who so
toucheth them (saythe zacharye) shall
touche the apple of the lordes owne eye
zacha. ii. But this beleueth not that per
uerse generacion.

Christes.

Anne Askewe.

Then my lord Chauncelloure
beganne to examyne me agayne
of the sacramente. Then I axed
hym, howe longe he woulde halte
on bothe sydes: Then woulde he
nedes knowe, where I founde
that: I sayde in the scripture. iii.
Reg. xviii. Then he went his way
Johan Bale.

Sacra-
ment.

Of Helias the prophet were these
wordes spoken, to the people of Irael,
such tyme as they halted betwyne. ii. o:
pynyds or walked vntyghtly betwyne þ
true luyng god, & the false God Baal
as we do now in Englade betwyne Chri
stes Gospell and the popes olde rotten
A.iiii. customes

Halte

The lattre examinaeion

Englands customes. We slenderlye consyde with
S. Paule, that Christ wyll haue no sely
Gyppe or concorde with Beliall, lyghte
wyth darkenes, ryght wysnesse wyth vn
ryght wysenes, the temple of God wyth
ymages, or the true beleuers wyth the
infydels. ii. Corinth. vi. For al our new
Gospell, yet wyll we styll beare strai
gers yoke wyth the vnbelaers, and so
come neyther whote nor colde, that god
maye spewe vs out of his mouth as vns
saure ye morsels. Apo. iii. Saynge vnto
vs as to the selye vyrgynes. Verely I
knowe you not. Math. xxv.

Cypri.

Anne Askewe.

Brenne

Then the Bysshoppe sayde, I
shulde be brente. I answered, that
I had serched all the scriptures
yet could I neuer fynd there that
eyther Christ or his Apostles put
any creature to deathe. Well, wel,
sayde I God wyll laughe youre
chzettenynges to scozne. Psalm. ii.
Then was I commaunded to
stande a syde.

Johan Bale.

Amonge other songes, that the holye
scriptu-

of Anne Askewe.

scripture geueth vs to knowe an Anty-
christ by, it sheweth that he shall be an
aduersarye. ii. These. ii. An vnslayable
dogge, Esa lvi. A persuyng enemy. psa.
lxxxiii. An enemy in the sanctuary, psa.
lxxiii. A rauening wolfe, Mat. vii. Luce
x. Johā. x. Acto. xx. And a mooste cruell
murderer, Dani. xi. Johan xvi. Apoc.
xiii. Antiochoe (sayth S. Johan) is it
geue to vex me with heate of fyre. Apo.
xvi. The wyckednesse of prestes (sayth
Hier.) sheddeth innocētes bloude. Yea
(say they) ye must be bēt, ye must dwel
among þ gentiles. Treno iiii. Or be cō-
mitted to prisō of þ wordli powers, & so
put vnto death by thē. We maruele not
therfore though these partes be played
of proude Bysshoppes. Cōsidering þ ho-
ly Ghost must be foude true in hys for-
iudgemētes, & that some ther must be to
do the feates. But trulpe dyd thys wo-
man cōclude with the prophecie of Da-
uid, p salme ii. That God which dwel-
leth in heauen shall haue theyr trau-
nye in derp son, and bringe all theyr
wicked counsels to naught, in the clere
openyng of his worde, haue they neuer
so many paynted colours of false right-
wysnesse.

Anne Askewe

A. v.

Then

Entichyft.

To bēne.

Prestes.

God
laugheth

The lattre examinacion.

Then came mastre Dagette
to me, and despyed me to speake
my mynde to hym. I myghte (he
sayde) denye it agayne, if nede
were. I sayde, that I wolde not
denye the truthe. He asked me,
howe I coulde auoyde the verye
wordes of Chyste. Take, eate.
Thys is my bodye, whych shall
be broken for you. I answered,
that Chyestes meanynge was
there, as in these other places
of the scripture. I am the doze
Joan. x. I am the vyne, Joan
xv. Beholde the lambe of God
Johan. i. The rocke stone was
Chyste. i. Coz. x. and soche other
lyke. Ye maye not here (sayde
I) take Chyste for the materpall
thyng that he is signyfied by.
For than ye wyll make hym a
verye doze, a vyne, a lambe, and
a stone, cleane contrarie to the
holpe

Chyestes
meanynge

Signyfy-
fy.

of Anne Askewe.

holy Ghostes meaninge. All these
in dyde do sygnifye Chyſte, lyke
as the breade dothe hys bodye
in that place. And though he
dyde ſaye there. Take, eate this
in remembraunce of me. Yet
dyde he not bydde them hange by
that breade in a bore, and make
it a God, or bowe to it.

Johan Bale.

Moche a do is here made, and manye
ſubtyl wayes are ſought out, to brynge
thys woman into their corrupted, and
faile beleue, that the corruptible creatu-
re made with handes, myght ſtande in
place of the eternall creatoꝛ or maker
God and man for the preſtes aduanta-
ge. But all is in vayne. In no caſe wol-
de he ſo accept it. Nothing leſſe imputed
Chyſt, than to dwell in the breade, or to
become a feedinge for the bodye, whan
he ſayd. Take, eate. Thys is my bodye.
For a contrarie doctrine he taughte
hys diſcyples the peate afore hys laſt
ſupper, as we haue in the vi. chaptre of
Johan Where as he declarerh hys fleſh
to be a ſpirituall meate, hys bloude a ſpi-
rituall drynke, and both the to be recey-
ued

Remem-
braunce,

Idola-
tre.

Not in
breade,

The lattre examinacion.

The eater ned in fapthe, the breade and the wyne remaynyng as fignes of his euerlaftinge couenaunt. Reason is it that he rather be iudged the recepuer whyche lyueth in that refeccepon than he whych lyueth not therby. Whyche is the fowle & not the bodye. What needed Chyfte to haue geuen to thofe bodies a newe body lye feadyng, whiche were fuffyciently fed a fore with the paffe ouer lambe: If he had not ment therein fome other maner of thyng?

**Rememb-
braunce,** But he fufficiētlye ynough declarerh hys owne meanyng, Luce xxii. Where he commaundeth vs to do it in his remembraunce, and not to make hym agayne by blowyng vpon the breade. This sacramentall eatyng and drynkyng in his remembraunce, S. Paule more largely declarerh, i. Cor. xi. So oft (faith he) as ye fhall eate of that breade and drynke of that cuppe, ye fhall fhewe the lordes deathe tyll he come. If ye ernēstlye marke that lattre claufe (tyll he cōe) ye fhall wele perceiue that hys bodilye prefence in the breade, is vterly denyed there. More ouer in the afore faid xxii. chapter of Luke, bycaufe we fhuld not be fo fcrupulofe, Chyfte fheweth what that wyne & breade of hys fupper were, yea, as he left thē there, enē thefe wordes. I

faye

**Tyll he
come.**

of Anne Askewe.

saie vnto yow (saith he) that hens forth
I shall not drynke of thys frute of the
vyne (or eate of thys frute of wheate)
till the kyngdome of God be come, or
till I drynke it new with yow in my fa-
thers kingedome, Math. xxvi. Marci.
xiiii. Here calleth it he þe iuse of þe grape
or frute of the vyne, and not the bloude
pssupnge from hys bodye . Yet is that
cuppe (as S. Paule sayth) the parta-
kyng of Christes bloude, and the bread
that we bzeake there, the partakynge of
Christes bodye, i. Corint xi. But that
is in saythe and spere , as afoze in
Johan.

Frute of
the vyne.

Parta-
kyngs.

Anne Askewe.

Then came to me doctoꝝ Coxe,
and doctoꝝ Robynson . In con-
clusion we coulde not agree. The
they made me a byll of the sa-
crament, wyllynge me to set my
hande therunto, but I wolde not.
Then on the sondaye I was soze
spcke, thynkynge no lesse than to
die. Therfoze I desyzed to speake
with Latimer it wolde not be.
The was I sente to Newgate in
my

Coxe and
Robynso

The lattre examnacion

newgate my extremyte of syckenesse. For
in all my lyfe afoze, was I neuer
in soche payne. Thus the lorde
strengtheþ þow in the truth. Praye,
praye praye.

Johan Bale.:

In breade, What an hurly burlye is here, for this
newe beleue: that Christ shulde dwelle
in the breade, which is mannys creature
& not gods, Christe is the liuyng breade
which came from heauē, Johan. vi. But
that is not sufficyēt (saye the prestes) ou
lesse ye beleue also, that he is that deade
A waffer breade which came fro þ waffer bakers
And therunto must ye set your owne hāde
wrytynge, els wyl it not be allowed in
the spirytual court. For he that spea
antychrist keth greate thynges and blasphemys
(whiche is Antychriste) makinge warre
with the sayntes, wyl haue it so, Apo.
xiii. In the Apostles time, & many yeares
after, it was ynough for a chrystē mānis
tygh twylfthe, to beleue with the hart,
that Iesus is the lorde, & that God ray
sed hym vp from the dead. Roma. x. But
now we must beleue that he cometh dow
ne agayn at the wyl of the prestes, to be
Inpaned inpaned or inbreaded for their bellies
common welthe, lyke as he afoze came
downe, at the wyl of hys heuenly fa
ther

of Anne Askewe.

ther, to be incarnated or inleshed for
our vnyuersall sowies helth. And vnto
thys we muste set our hande writpunge,
that we may be knowen for Antichristes
catrell. Els shall we to sinkynge New-
gate by their spyertuall appoyntment,
be we neuer so syche, and with in a
whyle after, to the fyre in Smyth-
felde. For Christes member muste tast
with him both esell and gall.

newgate.

Anne Askewe.

The confestyon of me Anne Askewe,
for the tyme I was in
Newgate cōcernynge
my beleue.

I fynde in the scriptures (saythe
he) that Chyste toke the breade,
gaue it to his dyscyples, sainge,
Eate. This is my bodye, whiche
shall be broken for you, mea-
ning in substaūce his owne verye
bodye, the breade beinge therof an
onlye sygne or sacramente. For
after lyke maner of speakynge, he
sayde he woulde breake downe
the temple, and in iii. dayes buyl-
de

Breade.

de

Temple.

Moses
vayle

The lattre examlnacion
de it bp agayne, sygnyfyenge hys
owne bodge by the temple, as,
Saynte Iohan declareth it. Joā
it. And not the stonpe temple it
selfe. So that the bzeade is but
a remembzaunce of hys death,
oz a sacrament of thanks geuyng
ge for it, wher by we are knytte
bnto hym by a communyon of
Chrysten loue. Although there
be manye that can not percey-
ue the true meanyng the of, for
the vayle that Moses put ouer
hys face before the children of
Israell, that they shuld not se the
clerenesse the of, Exo. xxxiii. & ii.
Cor. iii. I perceyue the same vayle
remayneth to this daye. But whā
God shall take it a waye, than
shall these blynde men se.

Iohan Bale.

Ye wpll saye parauenture, that the
symplicitudes here of bzeade and of the re-
ple

of And Askwe.

ple, are not like. For he blessed the bread with thanks geuyng. So wyll ye saye, an other tyme for your pleasure & aduantage, that he blessed the temple also, and called it both the howse of his father, and also the howse of prayer. I pray ye, be as good here to your market place, as ye are to your sale wares therein, for your only bellies sake. For þ one wyll not do wele to your commodyte in ydelnesse, withoute the other. But take good hede of it, yf ye lyst. For christ hath alredye called one of them an howse of merchaundysse and a denne of theues, by reason of your vnlawfull occuppence therein, Ioan. ii. and Luce xix. He hath also promysed to ouerthrowe it, Math. xxiii. and not to leaue one stone thereof standyng vpon an other, Marci. xiii. Bycause ye haue not regarded the tyme of your bysytacyon, or not accepted his eternall worde of helthe. A warnyng might the tutyng ouer of your monasteries haue bene vnto you, if ye were not, as ye are altogether blynde.

I can not thynke the contrarie but he calleth the other also, as ye handle it now a dayes in the popes olde toyces of conueyaunce, the abhomynacion of desolacyon, or soche an abomynable ydell as subuertynge Christes true religion.

Blessed

Temple.

Warnyng

The masse

The lattre examinacion

Idolles. wyll be your synall destruccyon both here and in the worlde to come. For ydolles are called abhomynacyō, al the scriptures ouer. Yet shall it endure (saythe Daniel) sumwhere, vnto the ende of al Daniel. ix. Wherby ye maye well perceyue, that it comprehendeth not onely the tryumphauit streamers of Tyberius or golden ymages of Caligula, whiche bothe preuented the subuersyon of Hierusalem, but some other ydolles which shulde contynewe. And it foloweth in the Gospell texte, that he shulde sytte in the holye place for the tyme of hys continuance. Mathew. xxiii. And not in the paganes temples. Tell me yf your Masses be done anye where els, than in your hallowed sanctuaries, vpon your sanctified alters, and in your holy ornaments and consecrate cuppes? Mayther may any do them, vnlasse they be anoynted therunto of your Bishoppes & sozcerers.

Antichrist Not without the holy place (saythe Christ) is that abhomynacyon, but in it, Mathew. xxiii. Antichriste (sayth saynt Paule) shal syt, not without, but within the verie temple of God. ii. Thessal. ii. The papacye is not wythoute, but wythin the verie church of Christ, what though it be no part therof. Apoca. xi. Therefore

of Anne Askewe.

Therefore it shall be mete that we be wa-
re, and seporate oure selues frome them
at the admonyshmentes of hys hoolye
doctryne, leaste we be partakers wyth
pou in theyr promysed dampnaciō. Apo-
ca. xviii. By the dayle ouer Moyses face,
he meaneth the blynde confydence that
manye men yet haue in olde Jewyshe ce-
remonyes and beggarlye tradycions of
men, as S. Paule doth call them, Gala.
iii. Wherby y verye of God is sore ble-
mished. The spiritual knowlege, which
cometh by the clere doctryne of the Gos-
pell, mynystreth no such impedymentes
of darkenes. But all thynges are clere-
ly seane to them which are endued ther-
with. They can be deceyued by none of
Sathans subtyle conuayers, but percey-
ueth all thynges, whych haue obtayned
the pure eyes of faythe.

Shurng
them.

The: vails

Darke-
nesse.

Bryght.

Anne Askewe.

For it is playnelye expres-
sed in the hystoꝛye of Bel in the
Byble, that God dwellethe in no
thyng materyall.

O Kynge
(saythe Daniel) be not deceyued
Daniel. xiiii. For God wyll be in
nothyng that is made with han-

Daniel.

Is. ii. des

The lattre examinacion
des of men. Actoz. vii. Oh what
stiffe-necked people are these, that
wyl allwayes resyste the hoolpe
of Ghost. But as they? fathers haue
done, so do they, bycause they haue
stony hartes. wyttē by me Anne
Strength Askewe that nether wyshe deathe,
nor yet feare his myghte, and as
merye as one that is bowne to-
wardes heauen. Truthe is layed
in pryson. Luce. xxi. The lawe is
turned to worme woode. Amos.
vi. And there can no ryghte iudge-
ment go forth, Esay. lix.

Johan Bale.

Promes. Marke here howe graciously the lord
kepeth promyse with thys poore serua-
unte of his. He that beleueth on me
(sayth Christe) oute of his belly shall
flowe ryuers of lyuynge water. Joa. vii
Neyther latheth thys woman out in her
extreme troubles, language of dyspayre
nor yet blasphemouse wordes agaynst
God with the vnbelyuynge, but uttereth
the scriptures in wonderfull habunda-
unce to his lawde and prayse. She rebu-
keth

of Anne Ascewe

keth here the most pestylent vyce of ydo-
 latrye. Not by olde narracions and fa-
 bles, but by the most pure worde of God
 as dyd Daniel & Steuen. And in the ende
 she shewethe the stronge stomacke of a
 mooste Christen martyre, in that she is
 neyther desyrouse of the deathe, ney-
 ther yet standeth in feare of the vyolence
 or extremyte therof. What a constançe
 was this of a woman, frayle, redre yong
 and most delyciouslye brought vp: But
 that Christes sperte was myghtye in her
 who bad her be of good cher. For though
 the tyrauntes of thys worlde haue po-
 wer to sleie the bodye, yet haue they no
 power ouer the sowles. Matthei. x.
 Neither haue they power in the ende to
 demynyssh the one heare of the heade, Lu-
 ce. xxi.

Faythe.

A martyre

Tyrautes

Stedefast

She saynteth not in the myddes of þ
 battayle. i. Corint. ix. But perseucreth
 stronge and stedefast to the verye ende.
 Mathei. x. Not doubtinge but to haue
 for her faythful perseueraunce, the crow-
 ne of eternall lyfe. Apoc. ii. So mery am
 I (sayth she good creature, in the myd-
 des of Newgate) as one that is bowne
 towardes heauen. A voyce was thys of
 a most worthy and valeaunt wyman,
 in the paynefull kyngedome of patience
 Apocalip. i. She faithfull ye reckened of
 R.iii. her

Valeaunt.

The lattre examinacion

her lorde God, that he is not as men are
fychle, Numeri. xlii. But most sure of
worde and promyse, Psalm. cxliii. And
that he wolde most faithfully kepe con-
uenaunt wyth her, whan tyme shuld co-
me. Apoca. ii. She had it most grouded-
lye planted in her hart, that though hea-
uen and earthe dyd passe, yet coude not
his wordes and promes passe by vnful-
fylled. Lu. xxi. Ashamed may those ear-
nall Helchelytes be, whych haue not on-
lye denyed the verite of theyr lorde god,
but also most shamefullye blasphemed,
& dishonoured bothe it and themselves
for the pleasure of a yere or. ii. to dwell
fyl in this fleshe. They cōsidre not, that
he, wyth whome they mocke, hath po-
wer to sende them to helle for theyr blas-
phemye. Luce. xii. They shall not fynde
it a matter lyght, for theyr inconstancye
to be vometed out of the mouth of God
as vnlaucrye morsels. Apocalypsis. iii
Neyther shal they proue it a Christmas
game, to be denyed of Christ before hys
heauenlye father and his angels, for de-
nyenge here his verite. Math. x.

Faythe.

Helchely-
tes.

In con-
staunt.

Prayer.

Anne Askewe.

Oh forgeue vs all oure synnes
and receyue vs graciouslye. As
for

of Anne Alcewe

for the workes of oure handes.
we wyll nomore call vpon them.

For it is thou lord that art oure
God. Thou sheweste euer mercye
vnto the fatherles.

Ohyf they
wolde do this (saythe the Lorde)
I shoulde heale theyre sores, yea
wyth all my harte woulde I loue
them.

O Ephraim, what haue
I to do wyth ydolles anye more
Who so is wyse, shall vnderstan
de thys. And he that is ryghtlye
enstructed, wyll regarde it. For
the wayes of the Lorde are rygh-
teouse. Soche as are godlye wyl
walke in them. And as for the wic
ked, they wyll stumbe at them.
Osee. xiiii.

Ephraim.

Johan Bale.

All these wordes alleged the oute of
the last chaptre of Oseas the prophete,
where as he prophetyed the destructyon
of Samaria for the onlye vyce of ydola
trye. In the worde of the lorde, he decla
reth her selfe therin, to detest and abhor
It. iiii. re that

Oseas.

The latter examination

re that vyce about all, and to repent fro
the hearte, that she hath at anye tyme
worshipped the workes of mennes han-
des, eyther stone, wode, breade, wyne, or
anye soche lyke, for the eternall lyvinge
God. Consequently she confessyth hym
to be her only God, and that she had at
that tyme truste in non other els, nether
for the remission of her synes, nor yet
lowles comfort at her nede. And lyke soch
a wone as is unfainedlye converted vnto
the lord, she axethe of the spiritual
Ephraimytes in his worde, what she hath
anye more to do wyth ydolles: or whye
they woulde so tyrannouslye enforce her
to the worshyppe of them: conside-
ryng that he so earnestly abhorreth them
synallye. ii. sortes of people she recke-
neth to be in the world, and sheweth the
dyuerse manner of them. The one in the
spere of Christ obeyeth the worde, the
other in the spere of errour contemne-
th it. And lyke as S. Paule dothe saye To
the one part is it, the sauour of lyfe vnto
lyfe and to the other, the sauour of dea-
th vnto death. ii. Corinth. ii.

Anne Akewe.

3.3 tenē. Salomon(sayth saynte Steuen)
buyded an howse for the God of
Jacob.

of Anne Askewe .

Jacob. Howe be yt the hyste of
all dwelleth not in temples made
wyth handes. As saythe the pro-
phete. Eiaie.lxvi. Heauen is my
seate and the earth is my fote stole
What howse wyll ye buylde for
me : sayth the Lord , or what pla-
ce is it that I shall rest in : hath
not my hande made al these thyn-
ges: Actozum. vii . Woman bele-
ue me (sayth Chyiste to the Sama-
ritane) the tyme is at hand that ye
shall neyther in thys mountayne
noz yet at Hierusalem worshyppe
the father . Ye worshyppe ye wote
not what , but we knowe what we
worshyppe . For saluacyon com-
meth of the Jewes . But the houre
cometh , and nowe is , wherein the
true worshypers shall worshype
the father in spirite and veryte .

Joannis. iiii. Laboure not (sayth
Chyiste) for the meate that perysh =

Is. v. ety, but

Temple.

Worshyp.

Meate.

The lattre examynacion
for that endureth into, & lyfe euer-
lastyng, whych the sonne of man
shall geue yow. For hym god
the father hath sealed, Johan. vi.

Johan Bale.

3. bulwer-
kes.

comptes.

Here bringe we .iii. stronge testymo-
nies of the newe testament, to confirme
her owne Chrysten beleue therewith and
also both to confute and condempne the
moost execrable heretic and false filthy
beleue of the pappes. The fyrste of
them proueth, that the eternall God of
heauen, wyll neyther be wrapped vp in
a clowte, nor yet shutte vp in a boxe.
The seconde declareth, that in no place
of the earth, is he to be sought, neither
yet to be worshypped, but wythin vs,
in spere and beryte. The thirde of the
concludeth, that Chryste is a feadyng
for the soule and not for the bodye.
More ouer he is soche a meate, as
neither corrupteth, mouldeth, nor peris-
eth, neyther yet consumeth or wasteth
awaye in the bellye. Lette not the Ro-
mysh popes remnaunt in Englade thynke
he, but in condempnyng the saythe of
thys godlye woman, they also condemp-
ne the vertyte of the lord, vntesse they
cā discharge these .iii. textes of the scri-
ptur

of Anne Askewe :

pture with other iii. more effectuall. As
I thinke, they shall not, nisi ad Calen-
das Grecas . If they allege for their
part, the saynge of Christ, Math. xxiii.
Lo here is Christ, or ther is Christ. They
are confounded by that which foloweth.
Wherin he earnestlye chargeth hys faith-
full folowers not to beleue it, callynge
the teachers of such doctrine, false anoin-
ted, decepuable prophetes, and sorce-
rouse worke men. Marci. xiii.

Lo, here,
He there.

Anne Askewe .

The summe of the condemna-
cyon of me Anne Askewe.

at yelde hawle .

They sayde to me there, that
I was an heretyke and condemp-
ned by the lawe, yf I wolde stan-
de in my oppynyon . I answered
that I was no heretyke, ney-
there yet deserued I anye dea-
the by the lawe of God. But as
concernynge the faythe whyche
I vttered and wrote to the coun-
sell, I wolde not (I sayde) denye
it bycause I knew it true . Then
wolde

Heretyke

Sacra:
ment.

Shoulde
in the
boxe.

Christe
dempned

The lattre examynacion
wolde they nedes knowe, if I
wolde denye the sacramente to
be Chrystes bodye and bloude:
I sayde, yea. For the same sonne
of God, that was borne of the
vyrgyne Marie is now gloriou-
se in heauen and wyll come a-
gayne from thens at the lattre
daye lyke as he wente vp. Acto.
i. And as for that ye call your
God, is but a pece of breade.
For a more pfofe therof (marke
it whan ye lyst) let it lye in the
boxe but iii. monethes, and it
wyll be moulde, and so turne to
nothyng that is good. Where-
upon I am perswaded, that it
can not be God.

Johan Bale.

Christe Iesus the eternall sonne of
God, was condempned of thys gene-
ration for a seditious heretyke, a bre-
ker of their sabbot, a subuerter of their
people a defiler of their lawes, and a
destroyer of their temple or holpe chur-
che,

of Anne Askewe.

the, Ioan. vii. Luce xxi. Math. xxi.
 Mar. xiiii. & suffered death for it at their
 procurement, by the lawe than vsed.
 Is it than any maruele, if hys inferiour
 subiect here, and faythfull membre do
 the same, at the cruell callinge on and
 vpolent vengeaunce of their posterite?
 No, no, the seruaunt muste folowe her
 mastre, and the fote her heade, and maye
 be foude in that poynt no better thā he,
 Ioan. xiii. Saint Augustine diffynynge
 a sacrament, calleth it in one place, a sig-
 ne of an holpe thyng. In an other place
 a vlysyble shape of an inuylsyble grace.
 Whose offyce is to instructe, anymate,
 and strengthen our faythe towards
 God, and not to take it to it self, and so
 depyue hym therof. Christes bodye and
 bloude are neyther sygnes nor shaddow-
 es, but the verye effectuall thynges in
 dyde, signified by those figures of brea-
 de and wyne. But how that dyde and cor-
 ruptible cake of theirs shulde become a
 God, manye men wonder now a dayes
 in the lyght of the Gospell, lyke as they
 haue done afore tyme also. And specy-
 ally why the the wyne shulde not be ac-
 cepted and set vp for a God al so so wele
 as the breade, consydeyng that Christ
 made so moche of the one as of the o-
 ther.

Membre

*Sacra-
ment.*

no sygns

the wyne

Anne

The lattre examinacion
Anne Askewe.

After that they wylled me to
haue a p[re]ste . And than I imp[re]-
led . Then they asked me , if it
were not good ? I sayde, I wol-
de confesse .
Confesse . de confesse my fautes to God,
for I was sure that he wold heare
me with fauer. And so we were co[n]-
demned without a queste.

Johan Bale .

Teachers P[re]stes of godlye knowlege she dyd
not refuse . For she knewe that they
are the messengers of the lord, & that
his holy wordes are to be sought at their
mouthes, Mala. ii. Of them she instant-
ly despyed to be instructyd, and it was
denyed her, as is wrytten afore. What
shulde she than els do, but retorne vnto
her lord God: in whome she knewe to
be habundaunce of mercy for all them
whych do from the hart repent. Deutero-
xxx. As for the other sort of p[re]stes, she
dyd not amys to laugh both them and
their maynteners to scozne. For so doth
God also, Psalme ii. And curseth both
their absolucyons & blessinges, Mala.
ii. A thefe or a murderer shulde not haue
bene

of Anne Askewe.

bene condemned without a queste, by
the lawes of Englande. But the sayde
full members of Iesus Christ, for the
spight and hate that thys worlde hath
to hys veryste, must haue an other kinde
of tyrannye added therunto, besides þ
vnyghteous bestowynge of that lawe.
Wo be vnto yow (sayth þ eternall God
of heauen by hys prophete) or dampna-
cyō be ouer your heades, that make wic-
ked lawes, and deuise cruell thinges for
the poore oppressed innocentes. Esaie. x
Wo vnto hym that buyldeth Babylon
with bloude, and maynteyneth that
wicked citie styll in vnyghtwysnesse.
Abacuch. ii. Nahum. iii. Ezech. xxiii.

Tyranny.

Wicked
lawes.

Anne Askewe.

My beleue whyche I wrote
to the counsell was thys. That
the sacramentall breade was
left vs to be receyued with than-
kes geuyng, in remembraunce
of Chrystes deathe, the onlpe re-
medye of our sowles recouer.
And that therby we also recey-
ue

Remem-
braunce.

The lattre examination
ue the whole benefyghtes and
frutes of hys mooste gloryouse
passyon.

Johan Bale.

We reade not in the Gospell, that the
materpall breade at Christes holpe sup-
per, was anye other wise taken of the A-
postles, thā thus. Neither yet þe Christ
our mastre & sauer requyred anye other
takyng of them. If so manye straunge
doubtes had bene therin, and so bygh
dyfficultees, as be moued and are in
controuersye amonge men now a dayes
both papystes and other, they could bene
more haue bene left vndysculled of hym,
than other high matters were. The dis-
cyples axed here neyther how nor what
as doubtlesse they woulde haue done, if
he hade mynded them to haue taken the
breade for him. They thought it ynough
to take it in hys remembraunce, lyke
as he than playnelye taught them, Lu-
ce. xxii. The eating of his fleshe and dryn-
kyng of hys bloude therin, to the re-
leuyng of their sowles thyrst and hun-
ger, they knewe to perteyne vnto sayth
accordynge to hys instruccyons in the
vi. of Johan. What haue thys godlye
woman than offended, whyche neyther
haue

Apostles.

Eatynge.

of Anne Askewe.

haue denyed hys incarnacyon nor deas-
the in thys her confellyon of saythe, but
mozt firmelye and groundedlye trusted
to receyue the frutes of them bothe.

The stinge
of belefe.

Anne Askewe.

Then wolde they nedes knowe
whether the byed in the boxe were
God or no? I sayde God is a
spete and wyl be woꝛshypped in
spete and truthe, Ioan. iiii. Then
they demaunded. Wyl yow playn-
lye denye chryst to be in the sacra-
ment? I answered that I beleued
saythfullye the eternall sonne of
God not to dwell there. In wit-
nes wher of I recyted agayne the
hystoꝛye of Bel, and the. ix. chap-
tre of Daniel, y. vii. and the. xvi.
of the Actes, and the. xxi. of
Mathew, concludyng thus. I
neyther wyl the death, nor yet feare
his myghte, God haue the prayse
therof with thankes.

A beaſt:
lye ydola-
ters.

A conſta-
unt mar-
tyr.

Johan Bale.

Amonge the olde ydolaters, some take

L. i.

the

The lattre examinacion.

**Olde ydo-
laters.**

**Rewe: y-
dolaters.**

A wasser.

**The sup-
per.**

ke the flue, some the mone, some the fy-
re, some the water, with soch other lyke
for their Godes, as witnesseth Diode-
rus Siculus, Herodotus, Plinyus, La-
ctantius & dyuerse autours more. Now
come out dottinge papistes here, wadin-
ge yet more deper in ydolatrye, and they
must haue breade for theyr God, yea, a
wasser cake whyche is scarce worthy to
be called bread. In what sorowful case
are Christen people nowe a dayes: that
they maye worshyp their lorde and re-
demer Ihesus Christe in no shappe that
hys heauenly father hath set hym forth
in, but in such a shappe only as the was-
fer baker hath ymagined by his flendy
wyt. Gods creatures were they whom
the ydolaters toke for theyr Gods, but
thys cake is onely the bakers creature,
for he alone made it breade, if it be bre-
de. And so moch is it a more butworthe
God than the other. Farre was it from
Christ to teache hys dyscyples to wor-
shyp soche a God, either yet to haue him
self honoured in such a symplytude. No
thyng is here spoken agaynst the moste
holpe table of the lord, but agaynst that
abhomyable ydol of the prestes, which
hath moste detestabyle blemyshe that
most godlye and wholsom communyon
A gloriouse wytnesse of the lorde dyd
thys

of Anne Askewe.

this blessed woman sheweth her selfe, in
the answer makynge to thys blasphemous
begger, whā she sayde, that god
was a spiete and no wasser cake, & woul
de be worshypped in spiete and veryte, &
not in superstycyon and inglynge of the
ydoll prestes. Godlye was she to denye
Christs presence in that execrable ydol
but moche more godly to geue her lyfe for
it. Her alleged scriptures proue, that
God dwelleth not in tēples, but a fowle
abhomy nacyon in hys stede, as is shew
ed afore. In that she feareth not the
power of deathe, she declareth her selfe
a most constaunt martyr praylynge her
Lorde God for hys gyfte. She called to
remembraunce the promyses of her lorde
Ihesus Christ, that they shulde se no
deathe whych obserued hys worde, Jo
an. viii. Agayn they that beleued on him
shuld ioyfully passe through from dea
the vnto lyfe. Johan. v. And vpon these
promyses, she most strongly trusted. She
considered also with Peter, that Christ
had swallowed vp deathe, to make vs
the heyres of euerlastynge lyfe. i. Petri,
iii. Agore ouer that he had ouerthrowne
hym whych sumtyme hadde the rule of
death. Hebreozum. ii. And also taken a
waye the sharpe synge of the death: it
selfe. Osee. xiii.

Answer.

An ydoll.

Death.

Promises

L.ii. Anne

The lattre examinacion.
Anne Askewe.
My lettre sent to the lord
Chauncellour.

To the
Chauncel-
lour.

The kyng

The Lord God, by whom all
creatures haue theyr beyng,
blesse you wyth the lyghte of hys
knowledge, Amen. My dutye to
your lordshyppe remembred be.
It myght please you to accepte
this my bolde sute, as the sute
of one, whiche vpon due consyde-
racions is moued to the same and
hopethe to obtayne. My requeste
to your lordshyppe is only, that
it may please the same to be a me-
ane for me to the kynges image:
Iste, that hys grace maye be cer-
tyfied of these fewe lynes whiche
I haue wyrtten concernynge my
beleue. Whiche whan it shall be
trulpe conferred wyth the harde
iudgement geuen me for the same,
I thynke hys grace shall well per-
ceyue

of Anne Askewe.

ceyue me to be wayed in an vne-
uen payer of balaunces. But I re-
myt my matter & cause to almygh **To God.**
tye God, whycher ryghtlye iud-
geth al secretes. And thus I com-
mende youre lordeshyppe to the
gouernance of him, and felyshipp
of all sayntes. Amen. By youre
handemayde Anne Askewe.

Johan Bale.

In this byl to the chauncellour, appe-
reth it playne, all frowarde affectyōs se-
questred, what this womā was. She is **Stronge.**
not here delected with the desperat, for
vnyghteous handelynge, mournynge,
curlynge, and sorowynge, as they do com-
mōlye. But stādynge vp strongely in the
lorde, most gentyllie she obeyeth the po-
wers, she blesteth her beters & persuers
and wytheth them the lyghte of God-
des necessarye knowlege. Luc. vi. She
consydereth the powers to be ordayned **Obedyēt.**
of God, Romanorum. xiii. And though
theyr autoryte be fore abused, yet wyth
Christe and hys Apostles she humblye
submytteth herselfe to them thynkyng
to suffer vnder them as no yll doer but
as Christes true sernaunte. i. Peter. iiii.

L.iii. Not

of Anne Askewe.

Her mat-
ter.

They of
flee.

To God.

Notwithstanding she layeth forth here
both before chauncelloure & kynge, the
matter wherupon she is condemned to
deathe, that they accordynge to theyr
bounde dewtye, myghte more ryghtlye
waite it. iiii. Regu. x. Not that she con-
ted thereby to auoyde the deathe, but to
put them in remembraunce of theyr of-
fence concernynge the sword, which they
ought not baynely to ministrate. Roman.
xiii. and that they shulde also be wyth-
out excuse of ignorance in the greate
daye of rekenynge, for permitting such
byolence to be done. Roma. ii. In the ende
yet to make all sure, she commytteth her
cause and quarell to God, wherin she de-
clareth her onely hope to be in hym, and
no man. Psalm. cxlv.

Anne Askewe.

My faith breuelye wytten to
the kynges grace.

Trouble.

I Anne Askewe of good me-
moire although God hath geuen
me the breade of aduersyte and
the water of trouble, yet not so
moche as my synnes haue deser-
ued, desyre thys to be knowne to
your

of Anne Askewe.

pour grace. That for as moche as
I am by the lawe condempned for
an euill doer. Here I take hea-
uen and earthe to recozde, that
I shall dye, in my innocençe.

And accorpyng to that I haue
sayde firste, and wyll saye laste, I
biterlye abhorre and detest all he
resyes. And as concernynge the
supper of the Lorde, I beleue so
moche as Chyriste hath sayde ther
in. Whyche he confirmed wyth
hys mooste blessed bloude. I be-
leue also so moch as he wyllled me
to folowe and beleue, and so moch
as the catholycke church of hym
dothe teache. For I wyll not for-
sake the commaundemente of hys
holpe lyppes. But loke what God
hath charged me wyth his mouth
that haue I shutte vp in my hart
And thus breuely I ende for lack
of lernynge. Anne Askewe.

Herresyes.

saythe.

of Anne Askewe.

Johan Bale.

Dyschar. In thys she dyschargethe her selfe to
the worlde agaynst all wrongefull accu-
sations & iudgements of heresye, what
though it be not accepted to that blynde
worlde, vnto whome the lordē sayde by
hys prophete. Your thoughtes are not
my thoughtes, neither yet are your way-
es my wayes. But so farre as the heuē
are hyer than the earthe, so farre do my
wayes excēde youres, & my thoughtes
pours, **Esa. lv.** Heresye is not to dys-
sent frō the churche of Rome in the doctryne
of sayth, as **Lactācius** in his boke de Eu-
charistia aduersus Berengariū, & **Tho-**
mas walde in his worke of sermōs Ser.
xxi. Dysfyneth it. But heresye is a volun-
tarye dysfynynge frō the veryte of the scri-
ptures of God, and also a blasphemous
depraunyng of them, for the wretched bel-
lyes sake, & to mayntene the pompes of
thys worlde. Thus is it dysfyned of **S.**
Hierome in cōmentariis **Hiere.** **S.** **Au-**
gustyne and **Asidorus** agreynge to the
same. **Cōsidre** thā whether he be ꝑ the
se that syteth vꝑō the bēche, or he that
standeth at the barre: The poppe the cler-
gye that condemneth, or the innocent
that is condemned: **Athanasius** in hys
boke de fuga aduersus **Arrianos**, cal-
leth them the heretykes, whyche seeketh
to haue

Dyschar.
se

Heresye.

What is
is.

Who is
the heres-
tyke.

The lattre examinacion.

to haue the Christe beleuers murthered
as dyd the sayd Arrpanes. Thys godlye
woman, by innocenye to clere, labou-
reth not here to an inferiour membre of
the realme, but to the heade therof, the
kynge owne persone. Whome she bele-
ueth to be the hygh minister of God, the
father of the lande, and upholder of the
people, Sapt. vi. that he might faythful
lye and rightlye iudge her cause. But
who can thynke that euer it came before
hym? Not I, for my part.

The kyng

Anne Askewe.

The effect of my examynacyon
and handelynge, sens my
departure from New
gate.

On tuesday I was set from new
gate to the sygne of the crowne
where as mastre Ryche and the
Bysshoppe of London wyth all
their power & flatterynge wordes
wente aboute to persuaide me
from God. But I dyde not
exteme their glosynge pzetenies.
Then came there to me Nico-

Ryche.

L.v.

ias

The lattre examinacion.

Scharton

las Scharton, and counsellèd me to recāt as he had done. Then I sayde to hym, that it hade bene good for hym, neuer to haue bene boꝛne with manye other lyke woꝛdes.

Johan Bale.

Sathan

Afer that Chryst had ones ouercomen Sathan in the desert, where he had fasted longe tyme, Math. iiii. We reade not in the scriptures that he was moch assaulted; or vexed of the woꝛlde, the fleſhe, and the fyende, whych are reckened the common enemyes of man. But yet we fynde, in the Gospell, that these iiii. ghostlye enemyes, the prelates, the prestes, and the lawers, or the Byſhoppes, pharysees, and scribes, neuer lefte hym afterwarde, tyl they had throughe lye procured hys deathe. Marke it (I de sye yow) if it be here anye otherwyle with his dere membre. What other enemyes tempteth here Anne Askewe, thā the Byſhop of London, maſtre Ryche, and doctor Scharton, besydes the great Caiphas of Winchestre with his spight full (I shulde saye) spyrytuall rable, or who els procureth her deathe? Ye wyll thynke parauenture, concerning maſtre

3. ghostlye enemyes.

Winchestre.

Riche,

The lattre examinatiō

kyche, that though he be an enemye, yet is he no spirytuall enemye, bycause he is not anointed with the popes grese. But than are ye moche deceyued. For it is the spete (of blasphemye, auarice, and malice) and not the oyle, that maketh them spirytuall. And where as they are anointed in the haude with oyle, he is in the hart anointed with the spete of Mammon, betraynge with Judas at the Bishoppes malycyouse callinge on, & poore innocents sowles for moneye, or at the least for ambycyouse fauer.

Spirytuall

Mammon

Shaxton.

Double.

Two: the

O Shaxton, I speake now vnto the (& I thynke) in the voice of God. What deuyll bywytted theto playe this most blasphemouse part? as to become of a faythfull teacher, a temptynge spete: Was it not ynough, that thou and such as thou art, had forsake your lord God and troden hys veryte most vntreuerent: lye vnder your fete, but with such feates (as this is) thou must yet procure the a more deper, or double dāpnaciō? I prayt: lie sayd this truce seruaunt of God, that it had bene better for the and thy fellows, that ye neuer had bene borne. Ye were called of God, to a mooste blessed offyce. If ye had bene worthy that vocation (as ye are but swyne, & athei. vii.) ye hade perseuered faythfull and constant

The lattre examinacion.

**Hypocry-
tes.**

Iudgemēt

constaunte to the ende, Mathei .x. and
so haue worthelped receyued the crowne
therof, Apoca .ii. But the loue of your
beastlye fleshe, hath verye farre in pow
ouer wayed the loue of the lord Iesus
Christe. Ye now shew what ye are in de
de, euen wauerynge reedes with euerie
blast moued, Luce vii. Yea verye faynte
harted cowardes and hypocrytes, Apo.
iii. Ye abyde not in the shepe folde as
true shepe herdes, but ye flee lyke hye-
lyniges, Iohan .x. Had ye bene builded
vpon the harde rocke, as ye were on the
fyckle sande, Math. vii. neither Romish
floodes nor Englysh wyndes hade ouer
throwne you. But now loke onlie, after
your deseruinge, for this terrible iudge-
ment of God. For them (saith S. Paule)
whiche volūtarylye blasphemē the tru-
the, after they haue receyued the Gos-
pell in fayth and in the holye Ghost, re-
mayneth no expyacyon of synne, but the
fearfull iudgement of hell fyre. For a
mocke haue they made of the sonne of
God, Hebreo. vi. and x.

Anne Askewe.

Arch.

Then mastre Riche sent me to
the tower, where I remainned tyll
thre of the clocke. Then came
Riche

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of Anne Askewe.

Byche and one of the counsell;
chargynge me vpon my obedyen
ce, to shewe vnto them, if I knewe
man or woman of my secte. My
answere was, that I knewe none.
Then they asked me of my ladye
of Sothfolke, my ladye of Suffer
my ladye of Hertforde, my ladye
Dennye and my ladye Fitzwyl
lyams, I sayde, if I shulde prono
unce any thyng agaynste them,
that I were not hable to proue it.

Johan bale.

Neuer was there soche turmoylunge
on the earthe, as is now a daies for that
wretched blynde kyngdome of the Ro-
mysh pope. But trust vpon it trulye, ye
terryble termagantes of hell. There is
no practise, there is no wisdom, there
is no counsell, that can agaynst the loz-
de preuaile. Proverb. xxi. Ye loke to be
obeyed in all beuillynesse. But ye con-
sidre not; that where God is dishonou-
red by your obedyence, there belongeth
none to pow, Acto, v. Ye haue moch a do
here with sectes, as though it were a
great heresye, righte to beleue in our
lorde

Christen
ladyes

Babylon

Obedyen-
ce,

The lattre examlnacon

I secte.

lorde Iesus Christ, after the Gospell & not after your Romysch father. But where was euer yet a more pestilent and deuillish secte, than is that Sodomytythe secte, whom ye here so earnestlye maynteyne with tyrannye and mischefe:

Ladyes.

How greedilye seke you the slaughter of Gods true seruauntes, ye bloud thurstye wolues? as the holye Ghost doth call you. Psal. xxb. If þ vertuose ladies & most noble women, whose liues ye cruellye seke in your madde ragynge furye, as rauynge lyons in the darke Psal. ix. haue throwne of their bulders for Christes easye and gentill burden, Ma: they. xi. the popes vneasye and importable yoke. Luce xi. Happye are they that euer they were borne. For thereby haue they procured, a greate quietnesse and helthe to their sowles. For Christes worde is quicke, and bringeth nothynge els to þ soule but life. Hebreo. liii. The popes olde tradicions and customes, beinge but the wisdomes of the fleshe, are verie poyson and deathe, Roma. viii.

Helthe.

Anne Askewe.

The kynge

Then sayde they vnto me, that the kynge was infourmed, that I coulde name, if I wolde a great

of Anne Askewe.

great number of my secte. The I answered, that the kynge was as wele decepued in that behalfe, as dissembled with in other matters.

Johan Bale.

Great Aluerus, kinge of the Perseas
nes & Medes, was infourmed also, that
a seruaunt of God Sgarδοcheus was a
traitour, which neuerthelesse had disco-
uered it. traytours a lyttle afore, and so
saued the kynges lyfe, Hester. iii. But
Haman that false counseller, which so in-
fourmed the kinge, was in the ende pro-
ued a traitour in dede (as I doubt it not
but some of these wyll be founde after
this) and was worthelie hanged for it,
so fallinge into the snare that his selfe
had prepared for other, Psal. vii. Alber-
tus Pyghius, Cochleus, Echius, & such
other pestilent papistes, haue fylled all
Christendome with railinges booke of
our kinge, for renouncinge the Romish
popes obedience, but therof ye infourme
not his grace. No, neither excuse ye, nor
yet defende ye his godlie acte in that be-
halfe. But ye are (as apereth) very well
contented, that he be y^e spoken of for it.

It is not a yeaere ago, sens our wyche
stre was at Utrecht in hollād (where as
the sayd Pyghius dwelt, & was for hys
pappystrye

Sgarδο-
cheus,

Haman,

Papystes

Crastrye

Pyghius,

The lattre examinacion

papistye in great autoryte) I knowe the
 rapulye, the mā there was moche more ea-
 sye to please in that cause, than in an-
 other sleuelesse matter of hys owne cōcer-
 nyng. *Warrync Bucer*. Hys gallauntes
 also warraūted there (I knowe to whome)
 that the Romyshe pope, by the Em-
 perours good helpe, shuld withi fewe yea-
 res haue in Englāde, as great autoryte
 as euer he had afore. I doubt not but ſū
 what they knewe of theyr makers good
 cōueyance, but of this is not the kinge in-
 fourmed. I coulde write here of manye
 other mysteries, cōcernyng the obserua-
 unt freyes & other rasinge Rome con-
 sners, what newes they receyue welche
 out of Englāde frō the pappes there, &
 in what hope they are put, of their retur-
 ne thydre agayne. For I haue seane ther
 byaggyng letters therof, sent frō Em-
 ryck to Frynāde, & frō the cōtraie of Lo-
 leyne into Westphalie. Of this and such
 other cōueyances, the kinge is not yet in-
 fourmed, but (I trust) he shall be.

Anne Askewe.

Then cōmaunded they me to she-
 we, howe I was maynteyned in
 the Counter, and who wylled me
 to stycke by my oppynyon. I sayd
 that

Bucer.

*Obscuras
 untes.*

Letters.

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of Anne Askewe.

that there was no creature, that
therein dyd strengthen me. And
as for the helpe that I had in the
counter, it was by the meanes of
my mayd. For as she went abroad
in the stretes, she made to the prent
tyles, and they by her dyd sende
memoneye. But who they were, I
never knewe.

Johan Bale,

Joseph was in prysoun bndre Pharao
the scarce kynge of Egypte, yet was he
fauourably handeled and no man for-
bidden to confort him. Gen. xxxix. Wher
Johan Baptist was in stronge durau-
ce vnder Herode the tyraunt of Galile,
hys discyples dyd frely vsyt hym, and
were not rebuked for it, Mat. xi. Paule
beyng emprysoned and in cheynes at
Rome, vnder the most feryouse tyraunt
Nero, was neuer blamed for sendyng
his seruaunt One Simus abroad, nor yet
for writyng by hym to hys frendes for
socour. Whilem. i. Neither yet was Whi-
lemon troubled for releuyng hym there
by the sayd Onesimus, nor yet hys olde
frend Onesiphorus, for personally the-
re vsytynge hym, and supportyng hym.

to accuse.

Joseph.

Paule.

Onesimus.

Wh. i.

wyth

The lattre examinacion

wyth hys moneye, lyke as he had done afore also at Ephesus. Nowe conferre these stoyes and soche other lyke, with the present handelynge of Anne Askewe and ye shal well percepue our Englyshe rulers and iudges in theyr newe Chyffyanste of renouncynge the pope, to excede all other tyauntes in all cruelty, spyght and vengeance. But loke to haue it no otherwyse, so longe as mytred

Judges.

Brelates.

Anne Askewe.

Then they sayde, that there were dyuerse gentylwomen, that gaue me moneye. But I knewe not theyr names. Then they sayd that there were dyuerse Ladyes, whyche hadde sente me moneye. I answered, that there was a man in a blew coate, whyche delpyered me. .x. myllynges, and sayde that my ladye of Hertforde sente it me. And an other in a byolette

Gentylwomen.

Ladyes.

coate

of Anne Askewe.

coate dyd geue me. viii. myllyn-
ges, and sayde that my lady Den
myset it me. Whether it were true
or no, I cannot tell. For I am not
suer who sent it me, but as the men
dyd saye.

Johan Bale.

In the tyme of Christes preachynge Christ;
what thoughe the holpe clergye were
thā not pleased therewith, but iudged it
(as they do styll to this daye) most hor-
ryble heresye, yet certen noble women,
as Marpe Magdalene. Johan the wyfe
of Chusa Herodes hygh steward, Sa-
sanna, & manye other folowed hym fro
Galile, & mynystrid vnto hym of theyr
substaunce, cōcernynge his bodylpe nedes
Luce. viii. These w other more, after he
was by the said clergye done to most cru-
ell death for the verpse preachynge, both
prepared oyntementes and spyes to a-
noynthe his bodye. Luce. xiiii. & also pro-
claimed abroad bys gloriouse resurrec-
cyon to his Apostles and other, Joā. xx.
contrarpe to the Byshoppes inhybycion
Act. iii. Yet reade we not that anye man
or womā was racked for the accusment
of them. A woman amōge the Macedo-
nyanes, dwellynge in the cytie of Thyra
M. ii tira,

Noble
women.

The lattte examinacion

- Lydia** tira & called Lydia by name, a purple seller verpe rtyche in marchaundyse, receyued Paule, Syllas, and Timothee wyth other suspected brethren into her house & habundantly releued the there. Acto. xvi. yet was she not troubled for it. In lyke maner at Thessalonica, a great nombre of the Grekes and manye noble women amouge the, beleued Pauls forbidden doctryne, and resorted boldely both to hym and to Syllas. Act. xvii. yet were they not cruellye handeled for it.
- Tyrantes** Be ashamed than ye tyrantes of England, that your horrible tyrannies shuld exceede all other Jewes or Gentyles, turkes or ydolaters. More noble were these women here reher sed, for thus releuyng Christ and hys membres, than for any other acte, eyther yet degre of nobyltye. For wher as al other haue persecuted, these shal neuer persecute, but be conserved in the mooste noble and worthy scriptures of God, the tyrannouse Bishops hoppes and prestes with theyr tyrannouse maynteners there condemned. A throughe Christe charite is not lightly terrified, wyth the tempestes of worldly afflictions, nomore than true fayth is chaūged in men that be Christenly constant. Soch can not chose but confidre that it is both gloriouse to be afflicted
- for

of Anne Askewe

for Christ. i. Pet. iii. and also moost me-
 ryto: pouse to releue them here in theyr
 afflyccyons. Mat. xxv. Unto that Chri-
 sten offyce hath Christ promysed the life
 euerlastyng at the lattre dape, wher as
 Masse hearpyng is lyke to remayne with
 out sewarde, except it be in helic for ydo
 latrye and blasphempe. Not vnto them
 that in pryson by syneth murtherers and
 theues (yf ye marke well the texte) is
 this reward promysed. For they are not
 there allowed for Christes dere mēbers,
 but vnto them that releue the afflycted
 for his verytees sake.

Masse
 hearpyng.

Anne Askewe.

Then they sayde, there were
 of the counsaile that dydde mayn-
 teyne me. And I sayde, no. Then
 they dyd put me on the racke, by
 cause I cōfessed no ladyes nor gē-
 tylwomen to be of my oppnyon, &
 theron they kepte me a longe time
 And bycause I laye styll and dyd
 not crye, the Chauncelloure and
 maystre Ryche, toke paynes to
 racke me theyr owne handes, tyll
 I was nygh dead.

The racke

The lattre examinacion

Johan Bale.

Nicodemus
Nico.

32.
Nico.

33.
Jheros.

34.
Hygh trea-
son.

35.
Frenespe.

Nicodemus, one of the hyghe coun-
sell, was sore rebuked amonge the scy-
ours of the Jewes, for defēding Christes
innocēcy, whā they went aboute to see
hym, Joā. vii. And therfore it is no new
thyng that Christes doctryne hath sup-
portacyon amonge the counsels of thys
worlde. All men be not of one corrupted
appetyte, nor yet of one vngtacyous die-
te. Christ promysed his dyscyples, that
they in one howsholde shuld fynde both
his enemyes and frendes. I am come
(sayth he) to sette man at batyaunce a-
gaynst hys father, and the doughter a-
gaynst her mother, and the doughter in
lawe agaynst the mother in lawe. He
that loueth his father or mother, hys
sonne or doughter, hys pryncce or gouer-
nour, aboute me, he is not mere for me,
Matth. x. I feare me thys wyl be iud-
ged hygh treason. But no matter. So
longe as it is Christes worde, he shal be
also vnder the same iudgemēt of treasō
Let no man care to be condēpned wth
hym, for he in the ende shal be hable to
rectifye all wronges.

Make here an example most wonder-
full, and se how madlye in theyr ragyn-
ge furies, men forget themselves and lo-
se theyr

of Anne Askewe

le thei ryghte wyttes nowe a dayes. A
 kynge's hyghe counsellor, a Judge ouer
 lyfe and deathe, yea, a lord Chauncel-
 lous of a most noble realme, is now beco-
 me a most vile slave for Antychrist, and
 a most cruell tormentour. Without al-
 dyscrecyon, honestye, or manhode, he
 casteth of hys gowne, and taketh here
 vpon him the most vile offyce of an han-
 geman and pulleth at the rache most vyl-
 lanousye. O Chaunceller and Riche. ii.
 false christiares and blphemouse apos-
 tates from God. What chaplayne of p-
 pope hath inchaunted you, or what de-
 uyll of hell bewtyched you, to execute
 vpon a poore condemned woman, so p-
 dyg youse a kynde of tyrannye. Euen the
 very Jammon of iniquyte, and that in-
 saciable hunger of auarice, whiche com-
 pelled Judas to betray vnto death hys
 most loupuge, master, Jo. i. vii. The wy-
 nges were not small that ye reckened
 vpon, whan ye toke on ye that cruell en-
 terpryse, and woulde haue had so many
 great men and womē accused. But what
 els haue ye wonne in the ende, than per-
 petuall shame and confusio. God hath
 suffered you so to dyscouer youre owne
 myscheues, p ye shal nomore be fogottē
 of p world, than are now Adonisedech,
 Saul, Hicroboam, Manasses, Olopher
 M. iiii. nes

A tour-
 mentour.

Chaun-
 celler
 & Riche.

Jammon.

wretches.

Traitors

The lattre examinacion

Tyrantes.

nes, Hama, Tryphon, Herode, Nero, Traianus, and soche other horryble tyrantes.

Lambe.

Tyrantes

Christe.

Petrures.

And as concernynge the innocent woman, whom you so cruellie tormented. Where coulde be seene a more clere and open expertyment of Christes dere membre, than in her myghty sufferynge: lyke a lambe she laye styll wpythout noyse of cryenge, and suffered your vttermoost vyolence, tyl the sinnowes of her armes were broken, and the strynges of hereis perpyshed in her head. I myght farre doth it passe the strength of a yonge, tendre, weake, and sicke woman (as she was at that tyme to your more confusyon) to abyde so vyolent handelynge, yea, or yet of the strongest man that lyueth. Think not therfore but that Christ hath suffered in her, and so myghtely shewed his power, that in her weakenes he hath laughed your mad enterpyles to scorn. Psalm. li. Where was the feare of God, ye tyrantes? Where was your chrysten professyon, ye velle houndes? Where was your othe and promys to do true iustice, ye abhominable petrures, when ye went aboute these cursed feates? More fytte are ye for swyne keepynge, than to be of a prynces counsell, or yet to gouerne a Chrysten comen welthe. Yf

Christe

of Anne Askewe.

Christ haue sayde vnto them whiche do
but offende hye lytle ones that belcve in
hym, that it were better they had a mil-
stone tied aboute their neckes, and were
so throwen into the bottom of the see; Lu-
c. xviij. What wyl he saye to them that
so villaynouslye pull at the racke in their
mysehuouse malice? These are but wat-
nynges take hede if ye lyst, for a full so-
rowfull plage wyl folowe here after.

Anne Askewe.

Then the lyesetenaunt cau-
sed me to be loused from the rac-
ke. Incontynentlye I swoun-
ded, and then they recouered me
agayne. After that I late ii. lon-
ge houres reasonyng with my
lorde Chauncellour vpon the ba-
re flooze, where as he with ma-
nye statterpyge wordes, persua-
ded me to leaue my oppynyon. But
my lorde God (I thanke hys
euerlastinge goodnesse) gaue me
grace to perseuer, and wyl do
(I hope) to the very ende.

Johan Bale.

sq. v.

Guermoro

I mylston

Unlofed

Perseuer.

The lattare examynacion

Practyse. Ever more haue the olde modye tennes, bled thys practyse of deuilty dwel-
 se. As they haue perceyued themselves
 not to preuaile by extreme handelinges,
 they haue sought to proue masteries by
 the contrarie. With gaye glosynge wor-
 des and sayre flatterynge promises, they
 haue craftelye chpassed the seruantes
 of God, to cause them consente to their
 wickednesse. And in this temptynge oc-
 cupacyon, are Whyllepe and Riche very
 connynges. Not with standinge they shal
 neuer fynde the chosen of God, all one
 with the forsaiken reprobates. The elect
 vessels holde the eternall God for their
 most specyall treasure, and haue hym
 in soch intiere loue, that they had moche
 leuer to lose themselves, than hym. The
 wicked desperates haue the voluptuous
 se pleasures of thys vayne worlde so de-
 re, that they hade leuer to forsake God
 and all hys workes, than to be seque-
 stred from them. Thys godlye yonge
 woman referreth prayse vnto her lord
 God, that he hath not lefte her in thys
 paynfull conflycte for his very tees sake,
 but perscuered stronge with her, be-
 yng in hope that he wolde so styll con-
 tynue with her, to the beeype ende, as
 without fayle he byd.

Manye men soze wondze wth a dafes
 that

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 210

of Anne Askewe

that Wisheye whiche was in my lord
 Cromwells tyme so earnest a doer against
 the pope, is now becomen agayne for his
 peldarpe wares so myghtye a captaine:
 But they remembre not the common
 adage, that honour chaungeth maners,
 and lucre iudgementes. These great
 ynnepers (they saye) hadde leuer to
 haue one good horse man to hooſte,
 than vi. men on fote, specially if they
 beare beluet whodes or fyne rochettes.
 What els foloweth Chyſt but beggery
 and sorowes whiche are verye hatefull
 to the worlde? Where ſatiſſe is
 cauſe of euery mannyſ labour, there
 is yet ſum what to be loked for. If
 hys chryſten zeale be ſoch, that he wyl
 haue no ſhe heretykes vponnyſhed lete
 hym do ſyſte of all, as we reade of
 dyuerſe ryghtfull gouerners amonge
 þeþthen. Lete hym ſerch hys owne
 howſe wele. Parauenture he maye
 fynde aboute my ladye hys wyſe, a
 rellycke of no lytle vertue, a practyſe
 of Pythagoras, or an olde midwyues
 bleſſyng, which ſhe carryeth cloſelye on
 her, for preſeruaryd of her honoure. Her
 opinyd is (folke ſaye) that ſo longe as ſhe
 hath that vpon her, her worldlye worſhip
 can neuer decaye. I praye God this pro
 uylſon in ſhort ſpace deceyueth her not

Wisheye

Ynnepers

Proſyght

My ladye

Honours

The lattre examynacion

cardynall

as it hath done pope Siluester the second
be, and as it dyd of late yeares Thomas
wolfe our late Cardynall. This heres
ye goeth neyther to the racke nor to the
fyre, to Newgate nor yet Smythfelde,
as contynuallye doth the pore Gospel.

Anne Askewe.

A tyrant

Then was I brought to an
howse, and layed in a bed, with
as werpe and paynefull bones,
as euer had pacpente Job, I than
ke my lord God therof. Then
my lord Chauncellours sente me
worde if I wold leaue my oppniō
I shuld wāt nothinge. If I wold
not, I shuld fourth to Newgate,
so be burned. I sente him agayne
worde, that I wold rather die, thā
to breake my faythe. Thus the
lord open the eyes of their blinde
hartes, that the truthe maye ta
ke place. Fare wele dere frynde,
and praye, praye, praye.

A wote
woman.

Johan Bale.

Beholde

of Anne Askewe.

Beholde in thys last parcell, most eu-
 det signes of a christe marty: and sayth
 full witnesse of God, besydes that went
 afore, She allegeth not in all thys lon-
 ge processe, lienge legendes, poppythe fa-
 bles, nor yet olde wiues parables, but y
 most liuelie autoyctees and examles of
 the sacred Byble. She putteth her selfe
 bere in remembraunce, not of desperate
 Cayue, nor yet of sorowfull Judas, but
 of most pacient Job, for example of god
 ly sufferance. For Anguyth and payne
 of her broken ioyntes and broused ar-
 mes and eyes, she curseth not the tyme
 that euer she was borne, as the maner of
 the vnfaithfull is. But she hyghlye ma-
 gnyfyeth and prayseth God for it. Ney-
 ther was she peruercted with flatteringe
 promyses, nor yet ouer comen with ter-
 rible threttenynges of deathe. Neyther
 doubted she the synke of Newgate nor
 yet the burnyng fyre in Smythfelde.
 But coueted rather deathe of her bodye
 for the sincere doctryne of Christe, than
 lyfe of the same vnder the ydolatrouse
 doctrine of the Romyshe pope. She desy-
 red God to take mercye of her enemyes,
 and exhorted all Christen people inste-
 untlye to praye for them. If these be not
 the frutes of a true beleuer. what other
 frutes els can we axe:

I marty:

Gods crea-
 ture

Christes
 seruauit.

I verys
 saynt.

Anne

The lattre examinacion

Anne Askewes answere vnto
Johan Aassels letter.

Deathe.

Oh frynde most derelye beloved in God. I maruele not a litle what shuld moue yow, to iudge in me so flendye a saythe, as to feare Deathe, whiche is the ende of all myserye. In the lorde I desyre yow, not to beleue of me soch wyckednesse. For I doubt it not, but God wyll perfourme hys worke in me, lyke as he hath begonne.

Johan Bale.

Chronicles.

Deathe.

I woulde but knowe of them which are common readers of chronycles and Sayntes lyues, where they euer redde of a moze feruente and lyuelye saythe than was in thys godlye yonge woman. As lyght a matter esteemed she deathe, as dyd Eleazarus that aunycnt senyour, or yet the vii. Machabees with their most worthie mother. ii. Mach. vi. & vii. For she sayde, that it was but penyde of al sorowes. She reckened not with the couetouse man, the remembraunce thereof bytter, Eccle. xiiii. But with the righteouse

of Anne Askewe.

righteous he thought it a mooste redie
 swyfte passage vnto lyfe, Ioan. v. The
 feare of deathe indged the great wicked
 nelle in a Christen beleuer, & was in full
 hope that God wold not suffer her to be
 troubled therewith. For whye, deathe los
 eth vs no lyfe, but bringeth it in vnto vs
 lyke as the harde winter bringeth in the
 most pleasante sounce. Who can thynke,
 whā the sunne goeth downe, & it bitterly
 so perymeth? Deathe vnto the righteous
 beleuer, is as a profitable haruest, which
 after sweate & labour bringeth in mooste
 delycable frutes. None otherwyle
 thought it Anne Askewe, than a verpe
 entraunce of lyfe, whā she had it thus in
 desyre, & faithfullie trusted with Paule
 that God wolde synyshe in her that he
 than begonne to hys owne glorie. Phi
 lippen. i.

No feare.

Haruest.

Anne Askewe.

I vnderstande, the counsell
 is not a lyttle dyspleased, that it
 shulde be reported abroade, that
 I was racked in the towre. They
 saye now, that they dyd there,
 was but to feare me. Where
 by I perceyue, they are asha
 med

Racked.

No noyse

The lattre examinacon
med of their vncomele doynge,
and feare moch least the kynges
mageste shuld haue informacion
therof. Wherfoze they woulde
no man to noyse it. Well, their
crueltye God forgeue them. Your
hart in Christe Iesu. Fare wele,
and praye.

Iohan Bale.

Wylle
& Ryche.

Hypocrites and tyauntes woldene
uer be gladly knowne abroad, for that
they are in hyde. But for that they are
not they loke alwayes to be gloriouse
norsed. Wylle & Ryche woulde perbe
iudged of the worlde, ii. sober wyle men,
and verye sage counsellors. But this ty
famousse example of theirs, maketh
most manifest shewe of the contrarie.
Yea, and the God of heauen wyl haue
it so knowne to the vniuersall worlde,
to their ignomynye and shame. So is he
wonte to rewardes all cruell Aposta
tes as he rewarded Iulianus, for their
wylfull cōtempt of his verite. The mar
tyr of Christ for her pacient sufferance
shall leaue here behinde her a gloriouse
report, where as these forwozne enemy
es and pursuers of his worde, haue pur
chased

Iulianus

of Anne Askewe.

chased themselves in a perpetuall infamy
by their crueltie, and myschef. An excuse
of their madnes, they saye, they dyd it
only to feare her. As it uot (thinke you)
a proppre frayenge playe, whā our armes
and eies are compelled to leaue theyr na-
turall holdes: Ye ment no lyght dallia-
unce, whan ye wolde haue had so many
great women accused, & toke the hange-
mannes offyce vpon youre owne precep-
tise personnes. Tourmentours and
tyrauntes abhomyable. Ye feare leaste
your temporall and mortall kyng shuld
know your madde frenesyes. But of the
eternall kyng, which wyl ryghtly pun-
nysh you for it, with the deuyl & his an-
gels (vnles ye soe repent it) ye haue no
feare at all. It is so honest a part, ye ha-
ue played, that ye wyl not haue it noy-
sed. But I promyse you, so to dysculge
this vnsewelye facte of yours in the la-
tyne, that all christendome ouer, it shall
be knowne what ye are.

An excuse

Traittes

No noise.

Anne Askewe.

I haue redde the processe;
whyche is reported of them that
knowe not the truthe, to be my re-
cantacyon. But as sure as I le-

A. i. worde

The lattre examinacion.
Lorde lyueth. I neuer met thing
lesse, than to recat. Notwithstan-
dyng this I confesse, that in my
first troubles. I was examined of
the Bpshopp of Londō aboute the
sacramē. Yet had they no graūt
of my mouth but this. That I be-
leued therin as the worde of God
dyd bynd me to beleue. Howe had
they neuer of me.

Johan Bale.

In the ende of her fyrste examynacyō
is thys matter treated of more at large
Here do she repete it agayne, onely to be
knowne for Christes stedfast membre,
and not Antichristes. To the voyce of
hym she saythfullye obeyed, but the voy-
ce of that Romyshe monstre and other
straungers she regarded not, Johan. r.
As she percepued whan she was before
the Bpshopp of London, that all passed
still after theyr olde tyrannye, and no-
thyng after the rules of scrypture, she
suspected their doctryne more than afor-
ce, and thoughte them none other than
Christe warned his dysciples to be wa-
re of Luce. xii. Wherupon she throughe-
ly couenaunted wpyth her selfe, neuer
to deuyt

Of Cay-
phas.

Christes
marrye.

Bowyer.

Polues.

of Anne Askewe.

to deny his verite afore men at theyr cal
lynge on, lest he shuld agayne denye her
before his eternall father. Math. x. For
yf the confessynge therof byngethe salu
uacion, as saynt Paule sayth it dothe,
Romanorum. x. The denyng therof on
the other syde, must needs byng in dam
nacyon.

Saluacyō

Anne Askewe.

Then he made a copppe, why
che is now in prynte, and requy
red me to sette therunto my bande
But I refused it. Then my. ii. suer
tyes dyd wylle me in no wyse to
stypke therat, for it was no great
matter, they sayd. The with moch
a do, at the last I wrote thus. I
Anne Askewe do beleue thys of
Gods worde do agre to the same,
and the true catholycke church.

Bande
wrytynge

Johan Bale.

Commonlye is it spoken of popysh pre
stes, that in doyng their false teates,
they lye in Gods stede. This popnt folo
wed the bludderinge Byschoppe of Lon
don here, which for their olde fantasied
superstycyon, laboured in thys woman

Gods ste
de.

A. ii. to dys

The lattre examfnacton

Bylded.

A lambe.

to displeace the sincere veryste of the lord. But so surelpe was she bylded vpp the harde rocke, that neyther for enmite nor fryndeshyp, wolde she ones remoue her fore. Math. vii. Neyther angusthe, trouble, tormente, nor fyre, coulde separate her from that loue of her lord. Gal. Rom. viii. Though she were for his sake rebuked and bered, and also appoynted as a shepe to be slayne. Ilsa. xliii. Yet did she strongly thorughe him ouer come, & haue (I doubt it not) obtayned þ crowne of lyfe. Apoc. ii.

Anne Askewe.

Pryson.

Eucharyst
syz.

Then the byshoppe, beyng in greate dyspleasure wythe me, bycause I made doubtes in my wytyngge, commaunded me to prysone. where I was a whyle, But afterwardes by the meanes of fryndes, I came oute agayne. Here is the truthe of that matter. And as concernynge the thyng that ye couete mooste to knowe. Resorte to the. vi. of Iohan, and
be

of Anne Askewe.

be ruled alwayes thereby.

Thus fare ye well. Quoth Anne Askewe.

Johan Bale.

In all the scriptures we reade not, that eyther Chyrste or yet hys Apostles commaunded anye man or woman to pryson for their faythe, as thys tyraunt Bpshope dyd here. But in dede we fynde that Chyrstes holy Apostles, were oft tymes cruellye commaunded to pryson of the same spyghtfullys spiryтуal genera cyon. Acto. iiii. v. xii. xvi. Chyrste wylled his true beleuers to loke for none other at theyr spiryтуal handes, than enpryson mentes and death. Math. x. Johan. xvi. And therfore sayde Peter vnto hym. I am redye to go with the, Lorde, both in to pryson and to deathe. Luce. xxi. Paul le greatly complayneth of hys enpryson mentes and scourgynges by them. ii. Co rinty. xi. Dyuerse in the congregacyon of Smyrna were enprysoned by that scarce synagoge of Sathan, Apocal. ii. Elaye prophycenge the conyeycons of the spiryтуall Antichryste, saythe amon ge other, that he shulde holde men cap tyue in pryson, Elaye. xiiii. Ezechiel re porteth that he shuld churlyshpe checke, and in cruelte rule. Ezech. xxxiiii. 3a

Pryson.

Chyrst

Smyrna

Antichrist

B. iii.

charpe

The lattre examinacion

charpe sheweth that he shulde eate by
the fleshe of the fattest. zacharie. xi. Da
niel declareth that he shoulde persecute
With fire wyth swerde and fyre. Daniel. xi. And
saynt Johan berefyeth that he shuld be
all dionke wyth the bloude of the wyts
nesses of Iesu, Apoca. xvi. And therfore
in these seates, bys Byshoppes do put
their knydes.

Thus endeth the lattre examynacion.

The confessyon of her saythe
which Anne Askewe made
in Newgate afoze she
suffered.

Trouble. I Anne Askewe, of good me
moze, althoughe my mercyfull
father hath geuen me the bycade
of aduersytie, and the water of
trouble, yet not so moche as my
synnes hath deserued, confesse
my selfe here a synner befoze the
trone of bys beauenlye magestye
desperynge bys eternall mercye.
And for so mouche as I am by
the lawe vnrighthoussye condemp
ned for an euyl doer concerninge
opynions

of Anne Askewe.

oppynions. I take the same moſte
mercyfull God of myne, whychē Condemn-
ed.
hath made both heauē and earth,
to recoꝝd, that I holde no oppny-
ons contrarꝑe to hys moſte holy
woꝝde.

Johan Bale.

What man of ſober dyſcreſſon, can
iudge thys woman yl, indyfferently but
markynge this her laſt confeſſon? Not
a ſewe of moſt eydent argumentes are
therin, to proue her the true ſeruaunt of Proue hie
God. Her wyttes were not ones dyſtrac-
ted, for all her moſt tyꝛanouse handelyn-
ges. She was ſtyll of a perſpyght memos-
rye, accountynge her empyſonmentes,
reuplynge, rackynge, and other tor-
mentes, but the breade of aduerſyte and
the water of trouble, as dyd Dauid afo-
re her. Pſa. lxxix. As the loupynge chyld
of God, ſhe receyued them wꝑthoute Tent's of
ſaythe.
grudge, and thought them deſerued on
her partye. She toke them for hys hane-
de of mercy, and gaue moſt hygh than-
kes for them. She mekelꝑe confeſſed her
ſelfe in hys ſpyghte a ſynner, but not an
hainouse heretyke, as ſhe was falſelye
iudged of the world. In that matter ſhe
toke hym moſt ſtronglye to witneſſe, that
Obeyen-
to God.
B. liii. though

The lattre examinacion

though in faythe she were not agreeable to the worldes wyldc oppynon, yet was she not therin contrarpe to hys beauenlye truth. She had afore that proued their spytes conferryng both their iudgements .i. Johan. iiii. & percepued them farre vnlyke. & sape. lv.

Anne Askewe.

And I truste in my mercyfull
Lorde, whyche is the geuer of all
grace, that he wyll graciously as-
syst me agaynste all euill oppyn-
ons, whyche are contrarpe to hys
blessed veryte. For I take hym to
witnes, that I haue, do, and wyll
do, vnto my lyues ende, vtterlye
abhorre them to the vttermost of
my power. But this is the heuylpe
which they report me to hold, that
after the prest hath spokē the wo-
des of consecracyn, there remay-
neth breade styll.

Johan. Bale.

Consydre without frowarde, parcyall
or wyful affectyon, the poyntes herin
contayned, and than iudge of what bars

sc 0;

Roberte
syke.

Shade.

Wouye ret

of Anne Askewe.

te or conscience they haue gyven. The hope of this woman was onely in God: hym she confessed to be of all grace the geuer. Alone in hys mercye she trusted. She instantlyc desired hym to defende her from all errors. She abhorred all heresyces. She detested mennys superstycyouse inuencions. And most firmlye cleaued to hys eternall worde. If these with thole that went afoze, be not frutes of true christianyte, or of a perfect member of Gods electyon, what frutes will we demaund? S. Paule saith No man can confesse that Iesus is the lord (as she hath done here) but in the holpe of host, i. Corinth. xii. Dauid also specifieth, that the lord neuer forsaketh them which call vpon hys name, & put their trust in hym. Psal. ix. And as touching the prestes consecraciō, which is soch a charme of inchauntemēt as maie not be done but by an oyled offycer of the popes generacyon, she dyd godlye respect it in that clowtyng kynde. For in all the Byble is it not that anye mā can make of a drie wasser cake, a newe sauour a newe redemer, a newe Christ, or a newe God. No though he shulde utter all the wordes and scriptures therin.

frutes of
faythe.

Consecra-
cyon.

Wasser.

Anne Askewe.

A. b.

But

The lattre examinacion. 1

Spade.

Shall com.

Antichrist.

But they both saie, and also teach
it for a necessarye artycle of faith
that after those wordes be ones
spoken, there remaineth no bread,
but euen the selfe same bodie that
hynge vpon the crosse on good
frydaye, both fleshe. bloud, and
bone. To thys beleue of theirs,
saye I naye. For then were our
commen Crede false, whych saith
that he lytteth on the right hande
of God the father almyghtye,
and from thens shall come to
iudge the quicke and the deade.
Loo, thys is the heresye that I
holde, and for it muste suffer the
deathe.

Johan Bale.

Of Antichrist reade we in the scriptu
res, that he & hys oyled Apostles shulde
do false myracles, Math. xxiii. ii. Thes
ii. & Apoca. xiii. We finde also in þe same
places, that he shuld exalte hymselfe
about all that is called God, or that
is worshipped as God. Who euer
hearde

of Anne Askewe.

hearde of so greate a wondre that a
 dyce cake myght become a God to be
 worshypped: A myracle were thys abo-
 ue all the myracles that euer were
 wrought, and a worke about al the wor-
 kes that euer were done, if it were true
 as it is most false. Though our eternall
 God created heauen and earthe in the
 first begynnynge, and fourmed all other
 creatures, Gene. i. Yet reade we not of
 hym, that he made of hys creatures a-
 ny newe God to be worshypped. In
 that poynt are our oyled Antichrystes a-
 fore hym. And where as he rested whol-
 lye in the seuenth daye, from that offyce
 of creacyon, Gene. ii. and neuer toke it
 vpon hym sens that tyme, as testifyeth
 Johan Chrysostome, Augustyne, Hiero-
 me, Bedas, Alcuinus, and all ther other
 doctors. Yet wyll they take vpon the to
 create euerye daye a fresh, and whan
 their olde God synketh in the bore, re-
 moue hym out of the wape, and put a ne-
 we in hys rowme, yea, they can make of
 breade (whych is but manys corrupty-
 ble creature, and ordayned only to be
 eate) soch a God as shall stande checke
 mate with the great God of heauen and
 parauenture deface hym also. Oh blas-
 phemouse wretches and theues. Be ones
 a shamed of your abhomyable blynde-
 nesse

Myracle

No God.

Doctors

Shoulde
in the
boxes

Godma-
hers.

The latter examinacon
nesse, and submyte your selues to a iuste
reformatycon.

Anne Askewe.

The Sup-
per.

But as touchynge the holpe
and blessyd supper of the lorde I
beleue it to be a mooste necessarye
remembraunce of hys gloypouse
suffering and death. Wher ouer
I beleue as moche therin, as my
eternall and only redeemer Iesus
Christ wolde I shuld beleue. For
nallie I beleue al those scriptures
to be true whom he hath cōfirmed
with his most precious bloude.

Scriptur-
es.

Johan Bale.

Without
Dalle.

No godly institution nor ordinaun-
ce of Christ, do this saythfull woman
contempne, but reuerentlye submyteth
herselfe therunto, in the kynde that he
dyd leaue them. She protesteth here to
beleue so moch, as can be shewed by the
scriptures of bothe testaments. And
what is more to be requyred of a Chris-
ten beleuer: Only dyd she in conscyen-
ce refuse and abhorre, the ydell obserua-
cyons, the paganes superstycyons, the
sorcerers inchauntements, and the most
parcellous

Idolatry
es.

of Anne Askewe.

parellouse ydolatries, whyche the Ro-
mysh pope and his clergye haue added
to the y^e Masse for couctousnesse. In
this (I suppose) he remembered the wo-
des of saynt Paule. 1. Corint. ii. My tal-
kyng (sayd he) and my preachyng, was
not with persualpble or entpsyng wo-
des of mannes corrupt wysedom, but in
bitteraunce of the sprete and of power,
that your sayth shulde not stande in the
wysedome of men, but in the power of
God. For that (sayth Christ) whiche se-
meth hygh and holpe afore men, is yll-
thyre abhomyracyn before God. Luce
xvi.

Mannes
wysdoms

Anne Askewe.

Yea, and as saynt Paule sayth,
those scryptures are suffyciente
for our lernyng and saluacyon,
that Christe hathe left here wyth
vs. So that I beleue, we nede
no bnywytten berytes to rule hys
churche wyth. Therfore loke
what he hathe layed vnto me
wythe hys owne mouthe, in hys
hoolye Gospell, that haue I with
Goddess grace, closed vp in my
harte

Scriptu-
res.

hope.

The lattre examinacion
harte . And my full trust is (as
Dauid sayth) $\text{\textcircled{p}}$ it shal be a lâterne
to my fote steppes, $\text{\textcircled{p}}$ sa. cxviii.

Johan Bale .

Styll are these frates of inestimable
wholsomnesse, declarynge thys woman
a mooste perfyght and innocent membre
of Iesus Christe. In thys whole pro-
cessse (marke it hardelpe) she iopneth
not for socourte to muddye waters or
broken pyttes of the $\text{\textcircled{p}}$ hylystynes, $\text{\textcircled{p}}$ sa.
tempe. ii. Whyche are the corrupte do-
ctrynes and tradycions of men. But
she seketh to the verye welspyng of
helthe, and solitayne of saluacion. Ioan
iiii. All vnwrytten verities leste she to
those waueringe wanderers which will
eternalye perishe with the. And in $\text{\textcircled{p}}$ ve-
rytees wrytten, appoynted she to iour-
naye amouge the true Christen beleuers
towards the lande euerlastinge. In all
her assayes mooste fymelye she cleaueth
to the scriptures of God, which geueth
both spret and lyfe, Ioan. vi. As the har-
te in the forest desyeth the pleasaunt wa-
ter brokes, so longed her soule and was
desperouse of the manifest glozpe of her
eternall God, $\text{\textcircled{p}}$ sal. xli. If her porcion
be not in the lande of the lypynge, $\text{\textcircled{p}}$ sal.
cxli. Yea, if she be not allowed a cytezen
with

prom: styll

Frutes of
sayth.

By god.

of Anne Askewe.

with the Sayntes, Ephe. i. And her name registred in the booke of lyfe, Apoca. xxi. Yt wyl be harde with manye. But certayne and sure I am, that with Marye Marthas syster, soch a sure part haue she chosen, as wyl not be take awaye from her, Luce. x.

A sure
part.

Anne Askewe.

There be some do saye, that I denye the Eucharistie or sacrament of thankes geuyng. But those people do vnturlye reporte of me. For I both saye and beleue it, that yf yt were orderede lyke as Christe instytuted it and left it, a mooste syngular confoyte it were vnto vs all. But as concernynge your Masse, as it is now bled in our daies, I do saye & beleue it, to be the mooste abhomynable ydoll that is in the worlde. For my God wil not be eatē with tethe, neyther yet dyeth he agayne. And vpo these wordes, that I haue now spoken, wyl I suffer deathe.

Eucharystie.

masse, an
ydoll.

Iohs

The lastre examinacyon

Johan Bale.

Whiche. All the workes of God and ordinaunces of Christ, he reuerenlye admytted, as grounded matters of Christen beleue. But the Romysch popes creatures wolde he in no case allowe to stande vpon the same with them. The Masse (whych is in all popntes, of that fylthye Antychristes cecacyon) toke he for the moste execreable ydell vpon earth. And right ly. For non other is the chyld to be reckened, than was hys father afore hym, be he man or beast. The whelp of a dogge, is non other than a dogge, whan he cometh ones to his age. Ydelles (sayth David) are lyke them that make them. So are they also whych put theyr trust in them, Psalme. cxlii. An ydell doth zacharpe call that proude slaughteous shephearde, zacharpe. xi. Who then can denye hys prodigious ordynaunces to be the same? What other is the worke of an ydolatrous worker, than an execrable ydell. And loke what properrees any ydell hath hadde, or seates hath wrought yet sence the worldes begynnyng, the popes prodigious Masse hath had and wrought the same, with manye conueyaunces more.

The Masse.

Ydolaters.

An ydell.

Popes.

Of popes hath it receyued disgisnynges, instrumentes, blessinges, turnynges

of Anne Askewe.

ges and legerdemaynes, wyth manye
 straunge obseruacions borrowed of the
 Jewes and paganes albe sacrifyces, be
 sydes pardons for delpyttraunce of sow
 les. Of monkes haue it gotten a purgas
 toye after manye straunge apparacyons **Monkes.**
 wyth a longe ladder from thens to sca=
 le heauen with. It hath obtained also
 to be a remedye for all dysseases both in
 man and beast, wyth innumerable super
 stytyons els. Of vniuersitytes and their
 doctours, haue it cawte all the subtil=
 tees and crafty lernynge of the prophane
 philosophers, to be defended by, as
 is to be seene in the workes of their sen
 tencioners, lyke as I haue shewed in
 the mysteri of iniquyte. fo. xxxiii. It ser
 ueth all wytches in theyr wytchery, all **Uniuersy**
 sorcerers, charmers, inchaunters, drea=
 mers, soothsayers, necromancers, cons
 iures, crosse dyggers, deupll rayfers,
 myracle doers, doggeleches, and baw=
 des. For wythout a Masse, they cannot
 well worke theyr feates. The lawyers,
 lyke wyse, whiche seke in Westmynstre
 hawle to get most moneye by falschede,
 can nether be well wythoute it. It by=
 holdeth vayne glory, pryde, ambycyon, **The mas**
 auarycy, glottonye, flouthy, ydelnesse, **se**
 hypocresye, heresye, tyrannye, and all
 other deuplyshnesse besydes. It mayn=
 D.i. tcy=

The lattre examinacion.

**Necessa-
ries**

teyneth the spirytuall souldiers of Antichriste, in all superfluous lyuynge and wanton lecherouse lukes, with the chaste occupenges of Sodome and Gomor.

**myracles
of the mas-
se.**

What other ghostly frutes it hathe, I shall more largely shewe in my booke called. The myracles of the Masse against Herine. Perchaunce some deuout Masse hearers wyl lape for the helynes therof, that it contayneth bothe pyssle and Gospell. Truelye that Eppistle and that Gospell maye well haue a name of lyfe, as S. Iohan saythe of the church of Sardis. Apoca. 3. Yet is it in that of fyce of massynge, no other than the dead or mortyfyenge letter. ii. Cor. iii. For the sprete that shuld quyen, is clerely taken from it. So that nothyng els therof remaineth to the common people, but a dead noyse and an ydle sounde, as it is now in the Romysch language. Who can

**Dead let-
ter.**

Sathan.

saye, but it was the scripture, that Sathan alleged vnto Christ vpon the pyssle of the temple? Mat. xiii. Yet remaineth it there still, after his vnglacious handelynge therof, as a false crafty suggestion, a deuplythe etroure, or a wyldede of hys wyckednes, & wyl do euermore. Where are the names of God, of his Angels, & of his sayntes, more ryfe than among

Wytyches

of Anne Askewe.

mong witches, charmers, inchaſters, & ſorcerers: Yet can ye not ſaye, that they are amōge thē to anye mānes ſaluacyon as they wolde be in ryght handelpuge. What it is that ſeruethe an ydoll, lette godly wyſe men coniecture, whyche are not all ygnorant howe the Angel be: came a deuyll.

An ydoll.

Anne Askewe.

Enemys

O Lorde, I haue moze ene-
mies now, than ther be heares on
my heade. Yet lorde lette them ne-
uer overcome me with baynewo-
des. But fyghte thou lorde in my
ſtede. For on the caſt I my care.
With al the ſpyght they can yma-
gine, thei ſal bpō me which am thi
poze creature. Yet ſwete lorde, let
me not ſet by thē which ar againſt
the. For in y is my whole delight.

Hate thē.

Johan Bale.

O bleſſed woman, and vndoubted cy-
tyzen of heauen. Truthe it is that thou
haſt had manye aduerſaries, yea, and a
far greater nombze of them, than thou
haſt here reckened. And the moze thou
haſt had, the greater is now thy vye:

Aduerſa-
ries.

The lattre examinacion

toſe in Chriſt. The great bodie of the
Beaſt thou haſt had to enemye, whiche
comprehendeth the malignaunt muſter of
Haters. — Sathā on the one ſyde, & the earthly woꝝ
hypocrites of his blaſphemous beaſtlines
on the other ſyde, Daniel. xi. Apoc. xii.
whoſe nōbre is as the ſande of the ſee, in
ſynite. Apo. xx. But conſydie agayne,
Frendes. what frendſchyp thou haſt gotten for it
on the other part. Thou haſt now to finde
for thy faythefull perſeuerance a-
gaynſt thoſe ydoll mongers, the ſempe-
ternall tryumpe, the father, the ſonne, &
the holye Ghoſt. Joā. xiiii. With the glo-
ryouſe multitude of Angels, the patriar-
kes, Prophetes, Apoſtles & Martys,
wꝝth all the elect nōbre from righteous
Abel hꝝtherto. Thou haſt alſo here vꝝd
earthe, & euermore ſhall haue, the fauer
of all thē which haue not bowed to that
Faſtizers fylthy Beaſte, whoſe names are regis-
tered in the booke of life. Apo. xxi. And as
for thy vngodlye & cruell enemyes, as
duſt in the wynde the lorde wyl ſcatter
Forthfol them from the face of the earth, be they
ke. neuer ſo ſlowe and many. ꝑſal. i.

Anne Aſkewe.

And Lorde I hartelye deſyre
of the, that thou wylte of thy
moſt

of Anne Askewe

mooste mercyfull goodnesse, for:
geue them that vyolence, whyche
they do and haue done vnto me.

Open also thou theyr blynde har- Prayer.
tes, that they maye hereafter do
that thyng in thy syghte, whych
is onely acceptable befoze the.

And to sette fourthe thy veryste a
ryghte, wythoute all bayne fanta
syes of synnefull men. So be it.
O Lorde, so be it. By me Anne
Askewe.

Johan Bale.

Afore here she confesteth with Dauid
that on God she had caste her care, and
that in him was all her hartes delyghe
Psa. lx. She desyred hym also, neuer to
fayle herin tois harde cōdite, but strōg
lye to assist her, and in no case to permyt
her to be ouercommen of the flatterynge
worlde, neyther yet to geue place to his
enemyes. And I doubt it not, but these
are mooste euydent sygnes that she was
hys faythful seruauant. I know certayn
ly, that all the power of hell, can not pre
uaile agaynst so earnest a faythe. Agayn
xvi. For he hath so spoken it there, whi

Sweete
woman.

And he
true ser
uauant.

D. iii. she can

The lattre examinacion

**Chistes
membre.**

che can not lye, Luc. xxi. and, i. Petri. ii.
In thys lattre part she sheweth the nature of Chistes lyuelye membre, and of a perfyghte christen martyr in. ii. poyntes, first she desyreth god to forgeue her enemyes as Chiste desyred hym in the tyme of hys passyon, Luc. xxi. And as holy Steuen also did for the tyme of his death. Actozum. vii. Secondlye she desyret they hartes to be opened, that they maye trulye beleue and be saued. Actozum. xvi. Thys supernaturall affecte of charyte hadde she onelye of the spire of Chiste, whyche wylleth not the deathe of a frowarde synner, but rather that he be from hys wyckednes turned, and so lyue Ezech. xxxiii. Thus is she a Saynt

I Saynt.

canonyfled in Chistes bloud, though she neuer haue other canonyfacion of pope, preste, nor Bysshoppe.

The destroyer shall be destroyed
without handes, Daniel. viii.

**The Balade which Anne
Askewe made and sange whā
she was in Newgate.**

Her songe in Newgate.

LYke as the armed knyght
Appoynted to the field
With this worlde wyl I fyght
And sayth shalbe my myelde.

Fayth is that weapon stronge
Whych wyl not fayle at nede
My foes therfore amonge.
Therwith wyl I procede.

As it is had in strengthe
And force of Chrystes waye,
It wyl preuaile at lengthe
Though all the deuyls saye naye.

Fayth in the fathers olde
Obtayned ryght wysnes
Whych make me verpe bolde
To feare no worldes dystresse.

I nowe reioyce in harte
And hope byd me do so,
For Christ wyl take my part
And ease me of my wo.

Thou sayst lord, who so knecke
To them wylt thou attende
Undo therfore the locke
And thy stronge power sende.

More enemyes now I haue
Than heeres vpon my head
Let them not me depaue
But fyght thou in my steade.

On the my care I cast
For all they? cruel! spyght
I set not by they? haat

Her songe in Newgate.

For thou art my delyghe.

I am not he that lyst
My anker to let fall

For euerye dyspyngt myll
My wypppe substancyall.

Not oft vse I to wyghe

In prose nor yet in ryme

Yet wyl I shewe one syght

That I sawe in my tyme.

I sawe a spall trone
Where Iulycr shulde haue sytte
But in her stede was one
Of modye cruell wytte.

Absorpt was eyght wysnesse
As of the ragynge floude
Sathan in hys excelle
Sucte vp the gyftelesse blonde.

Then thought I, Iesus lorde
Whan thou shalt iudge vs all
Harde is it to recorde
On these men what wyl fall.

Yet lorde I the desyre
For that they do to me
Let them not tast the byre
Of theyr inqwyte.

God saue the kynge.

God hath chose the weakes thynges of þ world
to confounde thynges which are myghty. Yea, &
thynges of no reputaciō, for to bring to nought
thynges of reputacion, that no fleshe shulde pre-
sume in his syght. 1. Corin. 1.

The Conclusyon.

THus hast thou (dyligente reader) the ende of these .ii. examynaciōs and answers of the moost christen martyr Anne Askewe, wth other addyc-
 ons besydes. Marke in the the horryble
 mad furpe of Antychrist and the deuill Antichrist
 how they worke in thys age by their ty-
 rannous mēbres, to brynge the last ven-
 geaunce swyftlye vpon the. Afore tyme
 hath not bene seane, soch frantych out-
 rage as is now, the iudges wythout all so-
 ber dyscretyon, conynge to the racke
 toggyng, halynge, and pullynge ther-
 at, lyke tormentours in a playe. Compa-
 re me here Pylate wyth the Whisseye the
 hyghe chauncellour of Englande, wyth
 Riche and wyth other whych wyl be co-
 unted no small moates. And se howe
 moch thepagane Iudge excelleth in ver-
 tue and wisdom, the false christened iud-
 ge, yea, rather prodgygouse tyraunte.
 Whan Pylate had enquired, what accu-
 sacyon the Jewes cleryge had agaynste
 Christ, he percepued they dyd all of ma-
 lye, and refused to meddle therein. Jo-
 an. xviij. In Whisseye and Ryche is no
 suche quite. But they rather seke occa-
 syon to accomplyshe the full malye of
 Antychriste.

Pylate shewed the accused all fauer Pylate
 D.v. possyble

The Conclusyon.

possible. He examyned hym pryuatelye he gaue hym frendelye wordes, he had hym not feare to speake, he hearde hym wyth gentyl nesse, he counselled wyth hym that he myght the more frelye suppress the theyr madde furye, and he promysed, they shulde do hym no wrong in case he wolde vtter his ful mynd. Joā. xviij. Farre contrarie to this were Wisleye and Ryche, whych not all ignorant of the Byshoppes beastlye errours, malyciouslye wythout all feare of God and shame of the worlde, executed vpon this godly woman moste terryble tyrannye. Pylate spake for the innocent, excused hym, defended hym, layed fourth the lawe, pleaded for hym shapelye, required them to shewe merce, alleged for hym theyr custome, declared him an innocent & sought by all meanes to deluyet hym, At xviij. These perjured magistrates Wisleye & Ryche, not onely examyned this innocent woman with rigour, but also hated her, scorned her, reuyled her, condemned her, for an heretike, & with unspeakable tormentes sought to enforce her to brynge by accusacion other noble women and men to death.

More ouer Pylate wolde shede no innocent bloud, but laboured to mytigate the Byshoppes furye, & instructed them

Wisleye

Pylate.

Wisleye.

Pylate.

The Conclusyon.

as they were relygiouse, to shew godlye
fauour, concludynge that he coulde by no
lawe of iustice, iudge him worthe to die
Marci. xv. These vengeable tyrantes
Whyleye and Riche insaciably thirsted.
not onlie the innocēt bloud of this faith
full seruaunt of God, but also the bloud
of the noble duchesse of Sorholke, the
bloud of the worthe countesse of Hert
forde, and of the vertuose countesse of
Suffere, the bloude of the faythfull la
dye Dennyse, of the good lady Fitzwillis
ams, and of other godlye women more,
soche widowes and wiues as Paule, Pe
ter, and Iohan commendeth in their epi
stles, besydes the bloude of seuten noble
men of the kynges hygh counsell. And
all at the spyghetfull callynge on of the
Bishoppes. Slacke care gaue Pilate to
the prestes, he regarded not ther dysplea
sure, he detected their proterouse mad
nesse, by delayes he dysferred the senten
ce, and synallye washed hys handes as
one that was clere from their tyrannie,
Luce. xxiii. Stwyte care gaue Whyleye &
Riche with their wycked assynpte to
puffed vp porkepynges of the pope Bar
diner, Bonner, & soch other, they folo
wed their cruell counsell, they enpyso
ned her, iudged her, condempned her, &
racked her, at the laste with their owne
D. vi. poluted

Whyleye

Ladye.

Pilate.

Whyleye
& Riche.

The Conclusion.

paluted bloudie tormentours hādes, till
the baynes and synuowes bꝛast.

Wylate,

If ye marke the scriptures wele, ye
shall easely perceyue that Wylate was
not in fauor of Chyestes sufferynge,
bearynge, scorpynges, face spyttynges,
crownynge with thorne, and soch
other extreme handelynges. But the

Pythies,

malycouse Byshoppes & prestes which
waged Judas to betraye hym, byed fal
se wytnesse to accuse hym, monyed the
multitude to dyffame hym, sayned fal
se matter agaynst hym, compelled
the lawe and terrifyed the iudge, to
haue their full myschefe accomplished,
as our Bishoppes haue done in thys
cruell acte and soche other.

Wylate,

When the prestes wolde haue blemished hys
name by the ignominious deathe
whiche he suffered amonge theues on the
crosse, Wylate proclaimed it glorious vñ
to all the worlde, writinge his title in
Hebꝛue, Greke, and Latine, Iesus of
Nazareth kinge of the Jewes, and wol
de not at their instant callinge on, chage
it, Joā. xvi. Whiche & Laiche with their

Wylate

vngracouse affynpte, haue in euery
poynt folowed here the execrable affec
tes of the prestes. Faworablye Wylate li
censed Ioseph of Arymathye to take
downe Chyestes bodie, and to burie it,

Wylate.

The Conclusyon :

Math. xxvii. Whilseye commaunded thys
martyr of God with her rapthfull com-
panyons to be brent to ashes : Pilate
was ignorant of Gods lawes, and a
pagane Whilseye and Ryche know both
the lawe and the Gospell, and are chris-
tyanes, the more is it to their dampna-
cyon, to execute soch turkisch tyrannye.

Pilate.
Whilseye

Now to conclude with Anne Askewe
as the argument of thys boke requirerth.
In the yere of our lord a M. D. XLIII
And in the moneth of Iulye, at the pro-
dygrouse procurement of Antichristes
surpouse remnaunt, Gardynet, Bonner
and soch lyke, she sufferd most cruell dea-
the i Smyth felde with her iii. faithfull
companyons, Johā Lassels a gentylmā
whych had bene her instructour, Johan
Adam a tayler, and a prest so constaunt
in the veryte agaynst the sayd Antichri-
stes supersticyons as they, whose name
at this tyme I had not. Credybyle am I
informed by dyuerse duche marchaun-
tes whych were there present, that in þ
time of their sufferinges, the skie abhor-
ringe so wycked an acte, sodenly altered
coloure, and the cloudes fēd aboute ga-
ue a thōder clappe, not al vnlke to that
is writte, Isa. lxxvi. The clemētes both
declared therein the hygh dyspleasure of
God for so tyrānouse a murder of inno-
centes,

Brent.

Martyrs

A sygne.

Gods hāc
dr.

The Conclusion.

rentes, and also expresse sygnified his mightye hande present to the comfort of them whych trusted in hym, besydes the most wonderfull mutacyon which wyll within short space thereupon folowe. And lyke as the Centurion with those that were with hym, for the tokens shewed at Christes death, confessed hym to be the sonne of God, Math. xxvii. So dyd a greate nombre at the burnynge of these martyrs, vpon the syght of thys open experymēt, asserme them to be his saythfull members.

Centurio

Christians.

Take hede

Ceremonies.

Full manye Christen hart haue rylen and wyll ryse from the pope to Christe through the occasyon of their consumingynge in the fyre. As the saynge is, of their ashes wyll more of the same appon aryse. Manye a wone sayth yet both in Englande and Duchelande, also, O that woman that woman, O those men those men. If the popes generation and wyched remnaunt make manye more such martyrs, they are lyke to marre all their whole market in Englande. It were best for the now a dayes to lette men be at lyberte for their holpe fathers gaudish ceremonies, as they are for beare baytynge, cocke syghtynge, tennys playe, tables, tombelinge, daunsynge, or hūtynge, who list & who maye.

for

The Conclusyon.

for as little haue those tradicions of his
of the worde of God, in their growdest
out thence, as they haue. Here wyll
some tender stomakes be greued, and
report that in our headys bassinette, we
refuse to suffre with our weake brether-
ne accordynge to the doctryne of Pau-
le. But I saye vnto them, what so
euer they be whyche are so scrupulou-
se wanderers, that they most execrable
erre in so bestowynge the scrip-
tures. for abhomyable is that tolleraunce
of our brethermens weakenesse, where
God is by ydolatrourse superstycious
dysobeyed, dyshonoured, and blasphe-
med. A playne practyse were thys of Sa-
than in hypocrisie to vpholde all deuy-
lyshnesse

Tender
lynges,

Hypocri-
sie.

On the other side was there an other
sort at the deathe of these blessyd mar-
tyrs, and they iudged of this alteration
of the ayre and thonder clappe, as dyd
the Jewysch Byschoppes with their per-
uerter multitude. Whyche waggyng
their heades, rayled, reuyled, iangled,
tessed, scorned, cursed, mocked, and mo-
wed at Christes precyouse sufferynge
on the crosse, Mat xxvii. and Luce xxiii.
These were the ydle wytted prestes at
London and their beastlye ygnoraunt
broodes with olde superstycyouse baw-
des

Papystes

Idolaters.

The Conclusyon.

- Sawdes.** des and brethels, the popes blynde cartell. These cryed there like madde mo dyc bedleines, as they hearde the thonder. They are dampned, they are damp ned, their wyse preachers outasyng the same at Paules crofte, And dede full nobillie are they ouerseane in the Bible
- Thōders.** that iudge the thonders to signifie dāpnacion. Thonder (saith the scripture) is ꝑ voice of god, Eccle. xlii. Thonder is ꝑ helpinge power of ꝑ lord, Job. xvi. and no dampnacion. Christe called Ios han and James the sonnes of thonder, Marci iii. Whiche betokened that they shuld be truest preachers, and no chyl dren of dampnacion. The lord by thon der sheweth hys inscrutable workinge, Job. xxxviii. Moses receiued ꝑ lawe. He lias the spere of prophete, the Apostles the holyc Ghost, & all in thonder. What wicked folc will saye, they receiued so dampnacion:
- Apocal.** As the lambe had opened the first sea le of the booke, the voice that went forth was as it had bene thonder, Apoca. vi. whiche is no dampnacion, but a sharpe callinge of people to Godwarde. The
- Thōders.** thondercynges that apered whan the Angell filled his censur. Apoc viii. wert no dampnacions but Gods earnest wo rdes rebukinge the worlde for sinne. The best

The Conclusyon.

best interpretours do cal these thōnder-
 ges which came from the throne of God.
 Apocal. iiii. such verities of the scripture
 as terrifieth synners, and no dampna-
 tions. Neyther were the vii. thōnder-
 ges whiche gaue their voices, Apoc. x.
 anye other than mysteryes at their ti-
 mes to be opened, &ucherius Augdunen
 his & other moralisers, call thōnders in
 the scripture, the voyces of the Gospell,
 and their lighteninges, the clere ope-
 ninges of the same. If thōder be a thre-
 teninge or a fearfull iudgement of God
 (as in Psal. ciii.) it is to them that aby-
 de here, and not to them that depart fro
 hens. A token is it also that the horrible
 tirauntes shall be as the meledust, that
 the winde taketh awaye sodenlic, & saie
 xxix. 3. If plague do folow of thōder, as it
 dyd in Egypt, whan Moyses stretched
 forth his rodde, Exodi. ix. It shall light
 vpon them which hath shewed the tira-
 nouie byolence on the people of God, as
 it dyd vpon pharao and his cruell miny-
 sters.

At the mightye voyce which was both
 sensyble hearde and vnderstandyd of
 the apostles from heauen, that the fa-
 ther was & wolde be glorified by Christ
 the people said nothinge but, At thōnde-
 rreth, Ioan. xii. For nothinge els they
 vnder

Eucherys

For tyra-
 untes.

North fol
 ke.

Parke
 wells.

The Conclusyon

vnderstode therof. What Anne Askewe
and her companyons both hearde and se
in thys thonder to their sowles cōsolas
cyon in their paynefull sufferinges, no
mortall vnderstandinge can discern.

S. Steue

Onlye was it Steuen (and paraduentu
re a fewe dysciples) that se the hea
uens open whan he suffered, and not the
cruell multitude which ranne vpon him
with stones, Acto. vii. Here beaustlic blin
de babblers and bawdes with their
charmyng chaplaynes than prate at
large, out of theyr malycouse sprete
and ydle braynes. We haue in habund
daunce the veryte of Gods worde and
promes, to proue them both saued and
glorified in Christ. For God euer pre
seructh them which trust in him, Psal.
xvi. All that call vpon hys holys name,
are saued, Iob. ii. What reasonable
man will thynke that they can be loste,
whych haue their lord God more nere
than their owne lyues? No man shall
be hable (sayth Christ) to plucke me
pe out of my handes, but I wyll geue
thē eternall lyfe, Ioan. x. Beleue (sayth
Paule to the sayler at Philippos) on
lord Iesus Christ, and thou shalt be sa
ued & thy whole howsholde, Acto. xvi.
They that seme in the sight of the bury
se to go into destruccyon, do rest in the
peace

gods wor
des

Not lost.

The Conclusyon.

peace of God, and are replenished with
immortalite, Sapien. iii. With other in-
numerable scriptures, to the praise
of God, whose name be gloris-
fied worlde without en-
de, Amen.

4-2-0
1-7-0
1-14-0
1-13-0
1-1-0

9-17-6

FINIS.

God saue the kynge.

Thus endeth the lattre con-
flict of Anne Askewe, latelpe done
to deathe by the Romysh popes
malpypouse remnaunt, and now
canonyfied in the ppreciousse bloude
of the lordes Iesus Chryste
Imprynted at Warpurg
in the lande of Hessen.

16, die Ianuary, an
no 1.5.4.7.